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A Happy Christmas

The editor and publishers of *The Catholic School Journal* extend to each reader sincere wishes for a happy Christmas. May the Child Jesus bless you abundantly here and hereafter for making Him better known to His little brothers and sisters, your pupils.



Index Available

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The CATHOLIC SCHOOL JOURNAL

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No. 12

Devotion to the Child Jesus

Sister M. A. Merici, S.S.N.D.

Editor's Note. This article includes a convenient collection of material for teaching devotion to the Child Jesus. Teachers will have to select the material and adapt it to the children in the particular class they are teaching. The material lends itself to a series of lessons or, in the higher grades, to a summarizing or review lesson. The teacher's ingenuity will suggest many ways to use it, including the bulletin board.

*Suffer little children to come unto Me,
and forbid them not; for of such is the
Kingdom of God. — Mark x. 14.*

THE above words addressed by the Savior to His Apostles, have been an inspiration to faithful and conscientious Christian teachers throughout the past ages. In our modern materialistic age there is an ever growing tendency on the part of many educators to lose sight of the significance and importance of these words. The principles embodied in Christ's philosophy of life find no parallelism in the principles of modern ethics; and the modern moral codes set up for the purpose of regulating the child's conduct, differ widely from the standards set up by Christ, and hence do not tend to lead the little ones to Christ. Since, however, it is the duty of every Christian teacher to develop in the child a proper attitude toward life and correct living, the principles of Christ must be instilled into the heart of the child from the earliest years of his school life. The powers of his soul demand training and development according to his nature, and if the teacher recognizes the latent potentialities and native capacities of child nature, and knows how to utilize them, she will find in them a powerful aid in the process of character training.

The child who has been taught to make the Imitation of the Christ Child the vital principle in his daily life and conduct, will radiate purity and innocence of soul in the midst of a wicked and perverse world, and will be a source of joy to angels and men. The desire which animated the great Apostle St. Paul on behalf

of his spiritual children, should animate every Christian teacher: "That you may be blameless and sincere children of God, without reproof, in the midst of a crooked and perverse generation among whom you shine as lights in the world" (Philip. ii. 15).

The liturgy of the Church during the Christmas season reminds us forcibly of the relationship of Christ's Childhood to the childhood of our Christian youth. At His coming into the world Christ might have appeared as a full-grown man; but He preferred to come as a helpless Babe, and to pass through all the stages of growth and development of an ordinary child of man, for reasons which we shall endeavor to point out.

We teach the child to recite three times each day the Angelus, in commemoration of, and in thanksgiving for, the mystery of the Incarnation. But do we ever call his attention to the greatness, the comprehensiveness of this adorable mystery?

*And the Word was made flesh and dwelt
among us. — John i. 14*

In the fullness of time, after the divinely ordained cycle of years had been completed, the promised Messiah, Who was to be the Savior of the world, was born in the little town of Bethlehem. The joy and gratitude of the faithful few, who had yearned and sighed for the coming of this Holy Child, found expression in the words of the Prophet of old: "A Child is born to us, and a Son is given to us and the government is upon His shoulders" (Isa. ix. 6). It is of this Child that the sacred writer of the New Testament says: "And the Word was made flesh and dwelt among us, and we saw His glory, the glory of the Only-begotten of the Father, full of grace and truth" (John i. 14).

As we dwell upon this stupendous mystery, we are all but overwhelmed by its powerful significance for

the human race. After man had fallen from the lofty heights to which the Almighty had elevated him, by creating him according to His own image and likeness, the noble beauty of his human nature was marred, and the wonderful powers and faculties of his soul were seriously impaired. He was no longer a child of God and an heir of heaven, and he bore within himself a strong inclination to sin. But the mercy of the Father and the kindness of His Divine Son could not suffer man to continue in this sad state. A plan of redemption was conceived by the Triune God, and this plan was made effectual through the mystery of the Incarnation, when "the Word was made flesh and dwelt among us."

A little Child shall lead them.—Isaias ii. 6.

To raise man again to his original dignity, and to reinstate him in his lawful heritage, it was necessary that he should be led back to God on the path of penance and righteousness. In the plan of God this was to be accomplished not only by the application of Christ's merits, and the continual assistance of God's grace, but also by the influence and aid of divine example. Centuries before the coming of the Redeemer the holy prophet had foretold: "A little Child shall lead them," and, in order to lead men back to His Father, Christ "emptied Himself, taking the form of a servant, being made to the likeness of man, and in habit found as a man" (Philip. ii. 7).

There is not an incident in the life of our Lord, from His humble birth to His cruel death, nor a sentiment of His Sacred Heart, which does not incite us to the practice of adoration and devotion, of imitation and union. To attain this life of union with Christ on earth, is the proximate end of man; for this attainment alone will insure for him the attainment of his ultimate end—eternal union with God in the life to come.

I have given you an example, that as I have done to you, so do you also.—John xiii. 15.

This true life of union with God consists in ever having before our eyes the picture of Christ performing the various activities which we daily perform, and in trying to perform them as He did. Christ is the model, the ideal for man at every stage and in every station of life. He is a concrete, visible ideal, uniting the human with the divine. In the work of Christian education the teacher should not fail to emphasize the human element in Christ, when presenting Him as the ideal according to which the children are to model their lives. The period of the holy childhood of Jesus will lend itself readily to the development of this factor, and devotion to the Holy Child will prove an effective means for the attainment of the ideals of Christian childhood.

And Jesus advanced in wisdom and age, and grace with God and men.—Luke ii. 52.

In His ineffable condescension Jesus wished to pass through the various stages of childhood, carefully concealing His infinite greatness and omnipotence, so that men might not fear Him, but rather be drawn to Him in love and confidence. Children, above all, are attracted by the charms and the grace of Christ's infancy and childhood; hence, the teacher will find in this emotional appeal a powerful psychological factor for successfully teaching devotion to the Child Jesus.

The reason for emphasizing the period of childhood rather than the period of infancy, is this: during the holy Christmas season many teachers dwell almost exclusively on the birth of the Savior with all its attending circumstances, such as the Song of the Angels, the Visit of the Shepherds, the Adoration of the Magi, etc., and fail to point out to the children the significance of the Savior's holy childhood for their own individual lives. The years spent at Egypt and Nazareth furnish material for the teaching of important lessons in religion and morality; lessons which appeal to the children because exemplified in an Ideal which they love and value, and which they consider attainable. A profitable and successful method for the teaching of devotion to the Holy Child, is the working out of a unit on "The Childhood of Jesus." The following unit may prove an aid to the teachers of the elementary grades. Not all the material is intended for each grade just as it is here given; but it can be readily adapted to the primary, intermediate, or upper grades.

References

The Bible, Douay Version. *First Fruits*, Sister Mary Philip. *Sicut Parvulis*, Rev. J. Blanlo, S.S. *Jesus of Nazareth*, Mother Loyola. *Her Little Way*, Rev. John P. Clarke. *Behold the Lamb*, Marie St. S. Ellerker. *Through the Lane of Stars*, Sister M. Eleonore. *Loyola Book of Verse*, Quinn. *Picture Studies from Great Artists*, Lida Williams.

THE CHILDHOOD OF JESUS

A. Learning Objective

To acquire a fuller knowledge of Christ's childhood, to understand its bearing upon Christian childhood, and to foster a tender and practical devotion to the Holy Child.

B. Subordinated Aims

1. To advance in heavenly wisdom.
2. To grow in grace.
3. To acquire the virtues of Christian childhood.
4. To attain a closer union with Christ in this life, and
5. To insure an eternal union with Him in heaven.

C. Aspects

To achieve the above-mentioned aims, the childhood of Jesus may be studied under the following aspects:

1. Prophecies referring to the Child Jesus

"Behold a virgin shall conceive and bring forth a son, and His name shall be called Emmanuel. He shall eat butter and honey, that He may know to refuse the evil, and to choose the good.

For before the child know to refuse the evil, and to choose the good, the land which thou abhorrest shall be forsaken of the face of her two kings" (Isa. vii. 14-16).

"The scepter shall not be taken away from Juda, nor a ruler from his thigh, till He come that is to be sent, and He shall be the expectation of nations" (Gen. xlix. 10).

"I shall see Him, but not now; I shall behold Him, but not near; a star shall rise out of Jacob and a scepter shall spring up from Israel and shall smite the chiefs of the Moabs and waste all the children of Seth" (Num. xxiv. 17).

"The people that walketh in darkness, have seen a great light; to them that dwell in the region of the shadow of death, light is risen" (Isa. ix. 2).

"For this saith the Lord of Hosts: Yet one little while, and I will move the heaven and the earth and the sea, and the dry land. And I will move all nations; AND THE DESIRED OF ALL NATIONS SHALL COME" (Agg. ii. 7, 8).

"And in Him shall all the tribes of the earth be blessed; all nations shall magnify Him" (Ps. lxxi. 17).

"And thou, Bethlehem, Ephrata, art a little one among the thousands of Juda: out of thee shall come forth unto me He that is to be the ruler in Israel: and His going forth is from the beginning, from the days of eternity" (Mich. v. 2).

"The wolf shall dwell with the lamb: and the leopard shall lie down with the kid: the calf and the lion, and the sheep shall abide together, and a little Child shall lead them" (Isa. ii. 6).

"The Lord said to Me: Thou art My Son, this day have I begotten Thee" (Ps. ii. 7).

"For a Child is born to us, and a Son is given to us, and the government is upon His shoulders: and His name shall be called Wonderful, Counsellor, God the Mighty, the Father of the World to come, the Prince of Peace" (Isa. ix. 6).

"Verily Thou art a hidden God, the God of Israel, the Savior" (Isa. xlv. 15).

"The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts: and all the kings of the earth shall adore Him: all nations shall serve Him" (Ps. lxxi. 10, 11).

"As the morning passeth, so hath the king of Israel passed away. Because Israel was a child, and loved him: and I called My Son out of Egypt" (Osee xi. 1).

"In the head of the Book it is written of me that I should do Thy will: O my God, I have desired it, and Thy law is in the midst of my heart" (Ps. xxxix. 9).

"And I will move all nations: AND THE DESIRED OF ALL NATIONS SHALL COME: And I will fill this house (the Temple) with glory, saith the Lord of hosts" (Agg. ii. 8).

2. The Fulfillment of These Prophecies

The fulfillment of most of the above prophecies is recorded in the second chapter of the Gospel of St. Luke:

"And it came to pass that in those days there went out a decree from Caesar Augustus; that the whole world shall be enrolled. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house and family of David, to be enrolled with Mary his espoused wife. And it came to pass that when they were there, she brought forth her first-born Son, and wrapped Him up in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn. And there were in the same country shepherds watching and keeping the night watches over their flocks. And behold an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not; for behold I bring you good tidings of great joy that shall be to all the people; for, this day is born to you a Savior, Who is Christ the Lord, in the city of David. And this shall be a sign unto you: You shall find the Infant wrapped in swaddling clothes and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God and saying: Glory to God in the highest; and on earth peace to men of good will. And it came to pass after the angel departed from them into heaven, the shepherds said to one another: Let us go over to Bethlehem, and let us see this Word that is come to pass, which the Lord hath showed to us. And they came with haste; and they found Mary and Joseph, and the Infant lying in a manger.

"And after eight days were accomplished, that the Child should be circumcised, His name was called JESUS.

"And after the days of her purification, according to the law of Moses, were accomplished, they (Mary and Joseph) carried Him to Jerusalem to present Him to the Lord. And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him. And he came by the Spirit into the temple. And when His parents brought in the Child Jesus, he took Him into his arms, and blessed God and said: Now Thou dost dismiss Thy servant, O Lord, according to Thy word, in peace; because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples: A light to the revelation of the Gentiles, and the glory of Thy people Israel. And His father and mother were wondering at those things which were spoken concerning Him. And Simeon blessed them, and said to Mary, His Mother: Behold this Child is set for the fall and for the resurrection of many in Israel, and for a sign that shall be contradicted; and thy own soul a sword shall pierce, that out of many hearts thoughts may be revealed.

"And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city of Nazareth. And the Child grew, and waxed strong, full of wisdom; and the grace of God was in Him.

"And His parents went every year to Jerusalem at the solemn day of the Pasch. And when He was twelve years old, they going up into Jerusalem, according to the custom of the feast, and having fulfilled the days, when they returned, the Child Jesus remained in Jerusalem; and His parents knew it not. And thinking that He was in the company, they came a day's journey and sought Him among their kinsfolk and acquaintances. And not finding Him, they returned into Jerusalem seeking Him. And it came to pass that after three days they found Him in the temple, sitting in the midst of the doctors, hearing them and asking them questions. And all that heard Him were astonished at His wisdom and His answers. And seeing Him, they wondered. And His Mother said to Him: Son, why hast Thou done so to us? Behold Thy father and I have sought Thee sorrowing. And He said to them: How is it that you sought Me? Did you not know that I must be about My Father's business? And they understood not the word that He spoke unto them. And He went down with them, and came to Nazareth, and was subject to them. And Jesus advanced in wisdom, and age, and grace with God and men."

3. The Life of Exile in Egypt

As mentioned in the foregoing, one of the factors in the economy of redemption was to be the influence of divine example. The Redeemer wished to be our model in every circumstance of life. As the children advance in years, they develop their own philosophy of life, and in the process of this development they must inevitably become convinced that adversity plays a prominent part in the life of each individual. Just as sunshine and shadow alternate in the physical life about us, so joy and sorrow succeed each other in the life of man. The life of the child is not an uninterrupted period of sunshine. Shadows occasionally flit across his path, and he needs courage and strength not to falter in his onward march.

Christ, with His perfect understanding of human nature, foresaw the possible difficulties that would arise in the life of each one of His creatures; consequently He wished to face various situations that would be trying to His sacred human nature, so that He might teach His creatures how to conduct themselves in similar situations. Perhaps one of the most trying experiences in the life of Christ was His exile in Egypt. St. Matthew records this circumstance in the following words, which the angel of the Lord spoke to St. Joseph when Herod sought to take the life of the

Child: "Take the Child and His Mother and fly into Egypt and be there until I tell thee" (ii. 13).

This particular phase of the life of Christ may be studied and applied to the life of the child under the following aspects:

a) Jesus fled into Egypt in order to escape from the persecutions of Herod, who sought to destroy His life. In doing so, He taught us to fly from temptations and from the occasions of sin, which threaten to destroy the life of the soul.

b) Jesus left His home and country, and went into a strange land, to merit for us the grace of severing even the closest ties of kindred and friendship, if the will of God demands it. (This circumstance will readily lend itself to the discussion of religious vocations.)

c) Jesus apparently did nothing great or wonderful during this period of His life; nevertheless, by His holy and virtuous conduct, and by His uninterrupted prayer, He sowed the seed that was one day to produce the most wonderful fruits of sanctity. His sojourn in Egypt drew down the blessing of heaven on the countless saints who in future years dwelt in the land thus sanctified by their Redeemer. We, too, can by patient labor and by a life of prayer and sacrifice, do much for the salvation of souls.

d) Jesus was grateful for the hospitality offered Him by the people of Egypt, and rewarded their kindness by making their country the home of the earliest monks in the Church. Even the smallest actions which we perform for the love of the Savior are abundantly rewarded. We also should be grateful for any hospitality offered us by our fellow men.

e) Jesus remained in Egypt until His Heavenly Father ordered Him to return to His own country. He accepted the command to leave with the same equanimity and resignation, which had marked His flight into exile. We must learn to accept the sorrows and joys of life with the same spirit of resignation and submission.

f) Jesus returned home only after the death of Herod who had sought to take His life. We cannot hope to have Jesus dwell in our hearts unless we have banished therefrom His enemies.

4. The Home Life at Nazareth

After His return from Egypt, Jesus spent the remaining years of His childhood in the little town of Nazareth, which is situated in the center of Galilee. His home was a humble little cottage, nestling among the hills. Here He spent His days in quiet retirement, in constant labor, and in prayerful union with His Heavenly Father. In appearance He was not distinguishable from other children; nevertheless, His extraordinary virtues revealed a beautiful and privileged soul.

Jesus did not tire of His humble, hidden home life. He loved it dearly, and He wished to set an example to children of all future ages that they might love and practice the virtues so intimately bound up with Chris-

tian home life. Many of our children today scarcely know the happiness and joys of a truly Christian home, because parents fail to make their habitation a home in the real sense of the word. These children, therefore, find life at home tiresome and unpleasant, and long for a change. On the other hand, it may be that children find the restraint of a well-ordered home too irksome, and desire greater freedom, more pleasure, and less work. A careful study of the lessons taught by Jesus while He dwelt at Nazareth, will help to make our children not only contented, but even delighted with home life, provided, of course, that conditions in the home are conducive to this end.

Holy Scripture sums up the whole period of Christ's childhood in these few words: "And He went down with them (His parents) and came to Nazareth and was subject to them" (Luke ii. 51). Commenting on these words, Mother Loyola in *Jesus of Nazareth*, a book admirably adapted to the tastes, the needs, and the comprehension of the average child, writes thus:

"While Joseph was plying his trade, Mary had the Child all to herself. He sat at her feet as she spun, or stood by as she did the kneading, the baking, or the washing of the little house. When she dropped anything, He was quick to pick it up. He noticed what she wanted before she knew herself, and ran to fetch it; and as soon as He was able, He helped in the household work. Neighbors would stand at their doors to watch the young Mother and her beautiful Boy as they went together to the fountain. They were all in all to each other, it was plain, and His manner towards her, so reverent, so tender, was delightful to see.

"How happy were Mary and Joseph, when, sitting down to their simple meal, they had the little Jesus between them; when, morning and evening, they knelt beside Him, knowing that He Whose prayer went up with theirs was Himself the God to Whom they prayed. See them — how reverent they are, how still, how attentive. Was there ever a scene on earth more beautiful than morning and night prayers at Nazareth.

"On Sabbath evenings they walked together through the flowery fields or up the grassy slopes of Nazareth, drinking in every word, as the Child spoke to them, of the God Who had made all these things for our use and enjoyment, Who so loved the world as to give His only Son to save it.

"As Jesus grew older, He swept the house, washed the dishes, ground the corn, and at last went with Joseph to the workshop to learn such rough carpentry as His foster father could teach Him. No work was too lowly, or too commonplace for Him Who made all things out of nothing. Mary and Joseph never tired watching Him and admiring the care with which all was done and finished; not once or twice, or when the work was interesting or new to Him, but day after day, year after year, when it was dull and tiresome."

This little narrative, taken from Mother Loyola, who knew so well how to speak to the hearts of the little ones, will undoubtedly encourage the children to imitate the Child Jesus:

- a) In His love and devotedness to His parents.
- b) In His love for the hidden life.
- c) In His spirit of diligence and helpfulness.
- d) In His fidelity to daily prayer.
- e) In His perfect submission and obedience.
- f) In His spirit of innocence, gentleness, kindness, and charity.

5. The Observance of the Jewish Law

The account in St. Luke telling us that "when Jesus was twelve years old, He accompanied His parents to

Jerusalem for the Feast of the Pasch," assures us of the Savior's strict observance of the Jewish Law. Although Scripture does not mention that the Child accompanied His parents when they went up to celebrate the other feasts, nevertheless, we may take it for granted that He did so.

"Did you not know that I must be about My Father's business?" was the answer the Child gave to His Mother when she said to Him: "Son, why hast Thou done so to us?" He wished to teach the children of men that they, too, must consider as the one really important thing in life, "to be about their Father's business," to observe the Divine Law, to assist at Divine Worship, and to work out their salvation.

6. *The Child Jesus, the Leader of Men*

"A little Child shall lead them," says the Prophet of old, and "No man cometh to the Father, but by Me," said the Lord to St. Thomas.

To win the love of His creatures, and above all to win the hearts of children, Christ took upon Himself the form of a little child. But the trend of our modern day is not conducive to bringing anyone nearer to Christ. The spirit of independence, the lack of reverence for all that is sacred, the want of respect for authority, the undue desire for pleasure—all these tend to destroy in the hearts of our children that spirit of simple faith and trusting confidence which should characterize youth.

Devotion to the Holy Child, if properly directed and fostered, will help to bring back into the lives of the children this childlike faith and trust in God. It will lead them to a closer and a more intimate union with Christ on earth, and consequently to a fuller and more complete union with Him in heaven. To make this devotion a vital factor in the process of moral training, it must not be separated from the devotion to the Holy Eucharist. The child must be convinced that Jesus of Nazareth, that the Child in the Temple, is none other than the Son of God Who dwells upon our altars. True devotion to the Child Jesus will, therefore, manifest or express itself in a great love for the Holy Sacrifice of the Mass, in the devout reception of Holy Communion, and in frequent and fervent visits to the Blessed Sacrament.

a) *The Holy Sacrifice of the Mass:* The explanation of this great sacrifice, given to children, should not exceed their power of comprehension. Even very young children can be told, in a manner which appeals to them, that on the altar Jesus offers Himself to His Heavenly Father to pay our debt of adoration, of gratitude, of reparation, and to implore for us the graces and blessings we need each day. If children have learned to appreciate the Holy Sacrifice of the Mass as the supreme act of Divine worship in the New Law, they will ever be conscientious regarding the observance of the precept to attend Mass on Sundays and holydays of obligation. The following incident will strengthen their faith in this wonderful mystery.

It is said of Louis IX, the saintly king of France, that one day while he was praying in the church, someone ran to tell him to come quickly to an altar where the priest had just elevated the Sacred Host, and in it all could see our Lord as a little child. The king refused to go, saying he knew quite well that Jesus was in the Blessed Sacrament, because He Himself had said so, and he therefore had no need to see. No doubt Louis thought of the words which Christ spoke to the unbelieving Thomas: "Blessed are those who have not seen, and have believed."

b) *Holy Communion:* "Suffer little children to come unto Me, and forbid them not." In our day of frequent Communion, the Christian teacher can do much to satisfy the desire of the Divine Master to have the little ones of His flock come to Him, by encouraging them to receive as often and as devoutly as possible. Intimate union with Christ is one of the aims to be achieved by the practice of devotion to the Holy Child. What could be of greater value, or what means more effectual than the frequent reception of Holy Communion for the attainment of this result? What food and drink are for the natural life of the body, the Holy Eucharist is for the supernatural life of the soul. Children who frequently and worthily receive this Sacrament, are generally characterized by their joy of countenance, their modest behavior, their diligent application to duty, their kindness and unselfishness toward their companions, and by a sincere respect for authority. Evidently this Sacrament is one of the most efficacious means to attain the ideals of Christian childhood.

c) *Visits to the Blessed Sacrament:* The religious and moral life of every Catholic is stimulated to greater fervor by the abiding Presence of Christ in the Tabernacle. Children should be taught to visit the Holy Child in His Sacramental Home whenever they have an opportunity to do so. They like to visit their little friends and converse with them; in like manner they can learn to find pleasure in visiting their Divine Friend, Whose "delight is to be with the children of men." If they are taught how to hold familiar intercourse with Him as did the children of Nazareth, or James and John, the little sons of Zebedee, they will consider it a privilege to visit Him. They will consult Him in their petty difficulties, and will find consolation and courage in doing so.

7. *Saints Devoted to the Holy Child*

Mary and Joseph hold the first place in the veneration of the sacred mystery of the Holy Childhood. They were the first to share in the fruits of the Redemption, because they were the first to enjoy a close and intimate union with Christ.

Among the saints later known to have practiced devotion to the Child Jesus, are the following: St. Augustine, St. Jerome, St. Anthony of Padua, St. Stanislaus, St. Teresa, St. Christopher, St. Hermann Joseph, St. Gerard Majella, and the Little Flower of Jesus.

8. *The Society of the Holy Childhood*

Since love manifests itself in deeds, the little ones should be taught to express their love and devotedness to the Holy Child by serving Him in His needy brethren. Membership in the Society of the Holy Childhood offers them splendid opportunities for doing this. The following article states briefly the history and purpose of this organization:

The Pontifical Society of the Holy Childhood is an international organization which interests Catholic children in the temporal and spiritual welfare and salvation of children of pagan parents in all parts of the world; founded by Abbé Forbin-Janson in Paris, 1833, after having spent some time of his enforced exile from France in visiting the then new missions in China. The wholesale abandonment of baby girls, practiced in many Christian districts, inspired him to save many such souls through the apostolate of the children of his own country. He began a crusade among the French schools, and soon gathered sufficient funds to enable the first group of Sisters of Charity to set out for China, where the first refuge was established, 1845. During a second period of exile, spent in England, with the Leicestershire family of Ambrose Philips De Lisle, at Grace Dieu Manor, he started the first branch of the society outside of France. Soon after it spread to Ireland, Scotland, and the British colonies. The benefactions of the society are applied to practically every ecclesiastical superior in the mission field, especially in China, Japan, India, Central and South Africa, among the aborigines of Australia, and the Indians of North and South America. The society claims to have been instrumental in securing the baptism of at least twenty-five million children; in establishing thousands of homes and nurseries, and numberless Christian families and communities; and in fostering the vocations of hundreds of native Priests and Sisters. It publishes a quarterly, *The Annals of the Holy Childhood*. In his Encyclical on missions, issued in February, 1926, Pius XI singled out the society for special commendation as the children's work for foreign missions. — *The New Catholic Dictionary*.

9. *The Holy Child in Story*

It is recorded in the life of St. Anthony that one night when the saint was staying with a friend in Padua, his host saw a brilliant light streaming from the saint's room, and on looking through the half-open door he beheld the Christ Child standing upon a book which lay open upon the table, and clinging with both arms about Anthony's neck. He saw the caresses which passed between Jesus and the saint. Then the vision vanished, and St. Anthony requested that it be told to no one till after his death.

In the life of St. Teresa, the great Spanish saint, we read that one day while she was at prayer before the Blessed Sacrament, the Child Jesus suddenly stood before her and held sweet converse with her. In the midst of their communings, the convent bell summoned Teresa to the discharge of some minor duty. Teresa obeyed the call, and upon the completion of her task returned to the chapel. Great was her astonishment when she saw the Child Jesus waiting for her. She told her little Savior that she had not expected Him to do this; but He answered her with great sweetness and condescension: "Teresa, if thou hadst not gone, in response to the call of obedience, I would have gone."

During an illness which confined St. Stanislaus to his bed for several days, the Blessed Mother appeared to him one evening, holding in her arms the Child Jesus. The little Savior stretched out His arms to Stan-

islaus. The young saint sat up in his bed and took Jesus into his arms, and wept with joy. Hereupon our Lady said to him: "You must enter the Society of Jesus." Then she took the Child Jesus again into her arms, and was gone. Stanislaus asked for his clothes when morning came, arose, dressed, and felt that he was perfectly well. He had recovered his health while he held Jesus in his arms. Soon after he entered the Society of Jesus.

10. *The Holy Child in Art*

a) *The Madonna of the Chair* — Raphael.

In this picture we see the Blessed Mother seated on a chair, lovingly holding the Divine Child in her arms. A look of complete security and peace is stamped on the face of the Child. The eyes of both Mother and Son are looking out of the picture, yet we feel that they are thinking of each other. St. John the Baptist is standing near Jesus, and is looking earnestly into His face. This is a real scene of home life — of Mother love. Mother and Child are all in all to each other.

b) *The Sistine Madonna* — Raphael.

As we gaze at Raphael's *Sistine Madonna*, we seem to look right into heaven. The curtains are draped aside, and the Madonna is seen standing on fleecy clouds. In her arms she holds the Child Jesus, Whom she is giving to the world. The veil of the Mother is blown back from her head as she is descending to earth. At the base of the picture are two sweet little cherubs, delighting, as it were, in the presence of the Divine.

c) *Jesus and John the Baptist* — Guide Rene.

Jesus and John are two holy innocent youths. Jesus is looking searchingly into the frank, calm countenance of His cousin John. A soft light behind the Divine Youth sheds a wonderful grace on His beautiful face. John, clad in simple camel skin, his hands folded, is returning the gaze of his Cousin. Both seem to read in each other's eyes profound secrets concealed in their hearts.

d) *Coming from the Temple* — P. Rudolf.

Jesus, between His Mother and St. Joseph, is making His way from the Temple. St. Joseph is looking most lovingly on the Child. The Blessed Mother is holding the hand of her Divine Child, lest she lose Him again. Three angels hover overhead, guarding the Holy Family, as it were, from danger or mishap.

e) *The Holy Family* — Murillo.

While gazing at this picture, the eye is directed immediately to the central figure — the Divine Child. He is standing on His Mother's knee, accepting a little reed cross, which His little cousin John is offering Him. St. Elizabeth is looking with love and longing at Mary's Son. In the heavens above, God the Father and the Holy Ghost are bending over the scene. In a background of misty clouds, little angels are gazing on the Divine Child.

f) *Children of the Shell* — Murillo.

The Child Jesus is again the central figure of this study. He is giving St. John a drink of water from a little shell. St. John is holding a banner while he drinks. Above the two children, in the open sky, angels appear, gazing upon the scene. A little lamb is lying at the feet of Jesus, gently looking up at Him. This is said to be the most beautiful picture of child loveliness to be found the world over. It is not, however, the physical beauty alone that makes it such, but rather the internal beauty of the soul which is expressed upon the countenance of the children.

g) *Christ and the Doctors* — Hoffmann.

We do not know exactly how the Boy Jesus looked; but surely Hoffmann's picture of Christ in the Temple approaches very near to our ideal of Him. The face of the Boy immediately attracts our attention. The fine features, the frank countenance, and a commanding presence make Him stand out among the doctors, some of whom look surprised, some incredulous, and others stupefied. The knowledge displayed by this Boy mystifies them.

11. *Prayers and Hymns to the Holy Child*

TO THE CHILD JESUS

Little Jesus, meek and mild,
Pity me, a little child;
Make me humble as Thou art,
Let me please Thy Sacred Heart.

THE LITTLE FLOWER'S PRAYER TO
THE HOLY CHILD

O Jesus, dear Holy Child, my only treasure,
I abandon myself to Thy every whim;
I seek no other joy than that of calling forth
Thy sweet smile. Vouchsafe to me the graces
and the virtues of Thy Holy Childhood, so
that on the day of my birth into heaven the
angels and saints may recognize in Thy
spouse: Thérèse of the Child Jesus.

WE COME TO GREET THEE

We come to greet Thee all alone,
Sweet Holy Child
We wish to be Thy very own,
Forever undefiled.

How weak Thou art with smiling face,
Dear little One,
And yet the Lord of love and grace,
Thy Father's only Son.

O THOU LOVELY JESUS CHILD

O Thou lovely Jesus Child,
Listen to our greeting;
All we children reconciled,
Come, Thy love entreating;
Love is Thine in all its beauty,
And to love Thee is sweet duty,
Take us then, dear Jesus,
Take us then, dear Jesus.

O Thou lovely Jesus Child,
Waking still or sleeping,
Lest we be by sin defiled,
Hold us in Thy keeping.
Speak for us to Thy sweet Mother,
That she let us call Thee Brother,
As Thy Father's children,
As Thy Father's children.

O SWEETEST JESUS

O sweetest Jesus, Child Divine,
We consecrate our hearts to Thee,
To burn for souls with zeal like Thine,
So deep in its intensity.

Chorus:

Thou art our King, our hearts shall be,
Sweet Jesus, ever true to Thee,
True, and forever faithful.

O let Thy weakness be our strength,
Thy Lowliness our only stay;
O let Thy ardent love for souls
Grow in our hearts from day to day.

Chorus:

Let ev'ry labor be for Thee,
For Thee each sorrow and each pain;
For Thee each joy, each happiness,
For Thee each little soul we gain.

Chorus:

JESUS, TEACH ME HOW TO PRAY

Jesus, teach me how to pray,
Suffer not my thoughts to stray,
Make me humble, meek and mild,
Pure as angels undefiled,
O sweet Holy Child!

Teach me what to do and say,
Be Thou with me through the day,
Make me love Thy Mother blest,
Safe beneath her care to rest,
O sweet Holy Child!

When the hour of death is nigh,
Take me in Thy arms to die,
So through all eternity
Will I bless Thy love for me,
O sweet Holy Child!

OUR JUDGE

Soon, soon, my little Jesus dear,
From earth I'll pass away.
It is Thy will, and so 'tis mine,
With all my heart I say.
But when I'm called to give account
Oh, judge me as a Child!
And show Thyself upon the arm
Of Thy dear Mother mild.
Though I shall tremble with great fear
Before Thy judgment seat,
When to my soul Thou wilt disclose —
As 'tis most just and meet —
What Thou hast suffered, done for me
To cleanse me from all sin.
Woe to my lukewarm mode of life,
In comfort seeking ease!
O little Judge, how can I stand
With such defects as these?
But Thy atonement, well I know,
Was offered up for me.
Yes, all Thy merits I may claim
To pay my penalty.
With these to judgment I will come,
And to Thy Heart appeal.
I'm sure 'twill soften, Jesus dear,
Thy mercy sweet reveal;
For Thy loved Mother, too, is mine;
My cause she'll kindly plead,
And, with her mantle cover me
In my distress and need.

12. *The Holy Child in Poetry*

OUT OF BOUNDS

A little Boy of Heavenly birth,
But far from Home today,
Comes down to find His ball the earth,
That sin has cast away.
O comrades, let us one and all,
Join in to give Him back His ball.

— *Father Tabb*

LE REPOS EN EGYPT

Where Nile the desert drinks,
Three travelers on their way
Pause by a nameless sphinx,
And rest at close of day.

There in the waste of sand
One lies with drooping lids,
The Child in whose small hand
Nestle the pyramids.

— *C. L. O'Donnell*

CHRIST OUR KING

The Christ Child stood at Mary's knee,
His hair was like a crown,
And all the flowers looked up at Him,
And all the stars looked down.

— *G. K. Chesterton.*

NAILS

Whenever the bright blue nails would drop
Down on the floor of his carpenter shop,
St. Joseph, prince of carpenter men,
Would stoop to gather them up again;
For he feared for two little sandals sweet,
And very easy to pierce they were,
As they pattered over the lumber there,
And rode on two little sacred feet.
But, alas, on a hill between earth and heaven,
One day — two nails in a cross were driven,
And fastened it firm to the sacred feet,
Where once rode two little sandals sweet.
And Christ and His Mother looked off in death
Afraid — to the valley of Nazareth,
Where the carpenter shop was spread with dust,
And the little blue nails all packed in rust,
Slept in a box on the window sill;
And Joseph lay sleeping under the hill.

— *Leonard Feeney, S.J.*

LITTLE JESUS

Little Jesus, wast Thou shy
Once, and just so small as I?
And what did it feel like to be
Out of heaven, and just like me?
Didst Thou sometimes think of there
And ask where all the angels were?

I should think that I would cry
For my house all made of sky;
I would look about the air,
And wonder where my angels were;
And at waking 'twould distress me —
Not an angel there to dress me!
Hadst Thou ever any toys,
Like us little girls and boys?
And didst Thou play in heaven with all
The angels that were not too tall,
With stars for marbles? Did the things
Play CAN YOU SEE ME? through their wings?
And did Thy Mother let Thee spoil
Thy robes, with playing on our soil?
How nice to have them always new
In heaven, because 'twas quite clean blue.

Didst Thou kneel at night to pray,
And didst Thou join Thy hands, this way?
And did they tire sometimes, being young,
And make the prayer seem very long?
And dost Thou like it best, that we
Should join our hands to pray to Thee?
I used to think, before I knew,
The prayer not said unless we do.
And did Thy Mother at the night
Kiss Thee, and fold the clothes in right?
And didst Thou feel quite good in bed,
Kissed, and sweet, and Thy prayer said?

Thou canst not have forgotten all
That it feels like to be small:
And Thou know'st I can not pray
To Thee in my father's way —
When Thou was so little, say,
Couldst Thou talk Thy Father's way?
So, a little Child, come down
And hear a child's tongue like Thy own;
Take me by the hand and walk,
And listen to my baby talk.
To Thy Father show my prayer
(He will look, Thou art so fair),
And say: "O Father, I, Thy Son,
Bring the prayer of a little one."

And He will smile, that children's tongue
Has not changed since Thou wast young.

— *Francis Thompson*

ST. CHRISTOPHER

It was a very little Boy
That on the river side
Stood calling, "Ferryman, ahoy!
Come, take me o'er the tide!"

The Ferryman came wading on,
And seeing but a child,
"Get up upon my shoulder, Son,"
He said, and stooping, smiled.

But when into the stream again
The giant boldly strode,
His every muscle was astrain
Beneath the growing load.

Till finally, with failing strength,
He reached the other bank,

And, putting down the Boy, at length
Upon the margin sank.

"Who art Thou," wondering, he cried,
"That hast so burdened me?"
"The Son of God," the Boy replied,
"Who bore the cross for thee.

"Henceforth, thy task pursuing here,
For love of souls forlorn,
Thou'lt bear the name of Christopher
As thou the Christ has borne;

"And little sufferers that see
How great is thy reward,
Shall cry, 'Like Christopher are we
Thy Ferrymen, O Lord!'"

— Father Tabb

SENTRY

The wolf was at the door
Of a house in Galilee,
The prowler that men know
And fear as Poverty.

And oftentimes the Child
Crept from His cozy bed
To steal out in the cold
And stroke its hungry head.

"Be you to these," he spoke,
"A guard by night and day,
Be, my Beloved, prized
For what you kept away."

— C. L. O'Donnell

Why Teachers Fail

Russell L. C. Butsch, Ph.D.

Editor's Note. Do teachers fail? Many of them in public-school systems go from place to place on one-year contracts. Large school systems tend to keep teachers rather than "fire" them unless there is some provocative cause not connected immediately with their teaching. This is a very interesting study of an important problem in school administration. There should be a more definite policy of diminution in all schools of teachers who may and actually do injure the mental health and retard the intellectual development of students. The opportunities in religious orders for reassignment offers the way for a human handling of the problem. We recommend these summaries of study as of very great value to the teacher herself and to everyone charged with duties of educational administration and educational supervision.

IN any complete study of the traits and characteristics of teachers which are necessary to success, it is important to include a consideration of the reasons for teacher failure. In many cases, of course, these will be found to be the exact opposites of the desirable traits discovered by other types of investigations. The studies in this field which are here reported have been carried on in each case by collecting information concerning the causes assigned for the failure of teachers who have actually been dismissed, either during the year or at the end of the school term. Some of the studies designate that the teachers were forced to leave during the period of their contracts. These cases are, of course, the more serious, and indicate more pronounced failures. Other studies do not indicate whether dismissal during the school year, or failure to be reëlected is involved in each case. However, the causes assigned for either type of failure are important in throwing light upon the question of desirable and undesirable teacher characteristics.

The first study of this type was reported by Moses (7)¹ in 1914. This included data on 205 high-school teachers, in 76 school systems, who had failed. The following tabulation indicates the frequency with which a particular cause was mentioned, the rank of each cause is important, as well as the percentage of

the cases in which each was given as the reason for failure.

	No.	Per Cent
1. Poor instruction.....	43	20.97
2. Weakness of personality.....	35	17.07
3. Lack of interest in work.....	30	14.53
4. Weakness in discipline	26	12.68
5. Lack of sympathy.....	20	9.75
6. Inability to coöperate.....	14	6.82
7.5 Unprofessional attitude	12	5.85
7.5 Weakness in knowledge of subject matter	12	5.85
9. Disloyalty	7	3.41
10. Immorality	4	1.95
11. Poor health	2	0.97

In the same year Littler (4) published the results of a study in which data had been gathered on 676 elementary-school teachers who had been dropped. The causes of dismissal and the percentage of the cases in which each was given, are shown in the following table:

	No.	Per Cent
1. Lack of discipline.....	105	15.53
2. Lack of proper personality.....	100	14.79
3. Lack of interest in work, or too much interest in outside matters.....	71	10.50
4. Lack of scholarship.....	53	7.83
5. Lazy — made no daily preparation... ..	48	7.10
6.5 Lack of preparation (previous).....	29	4.29
6.5 Lack of instructional skill.....	29	4.29
8. Lack of pedagogical training.....	26	3.86
9. Failure to coöperate.....	25	3.69
10. Not progressive — no professional spirit	23	3.40
11.5 Lack of tact or common sense.....	22	3.25
11.5 Lack of sympathy for childhood....	22	3.25
13. Too young	19	2.81
14. Failure in routine.....	16	2.36
15. Immorality	12	1.77
16. Ill health	10	1.48
17.5 Soft pedagogy	7	1.05
17.5 General incompetency	7	1.05

¹The numbers in parentheses refer to the bibliography at the end of the article.

19. No aim in the work.....	3	0.43
20. Too old	2	0.29
23. Failure to get results.....	1	0.14
23. False conception of educational success	1	0.14
23. Clamoring after latest fads in text-books	1	0.14
23. Not entirely dependent on herself for living	1	0.14
23. Attitude not a working one.....	1	0.14
Combination of causes.....	42	5.88

In the following year Buellesfield (2) published data on the causes of failure of 145 elementary teachers and 98 high-school teachers. He divided the causes into chief and contributory, as indicated in the following table:

	Chief	Contributory	Total
1. Weakness in discipline.....	114	54	168
2. Lacked judgment	45	86	131
3. Deficient in scholarship.....	42	40	82
4. Poor Methods	41	79	120
5. Daily preparation insufficient..	23	51	74
6. Lacked industry	19	28	47
7. Lacked sympathy	17	45	62
8. Too nervous	15	30	45
9. Deficient in social qualities...	15	27	42
10. Unprofessional attitudes	14	28	42
11. Unattractive appearance	12	29	41
12. Poor health	12	13	25
13. Lacked culture and refinement	11	28	39
14. Uninterested in work of teaching	10	26	36
15. Too many outside interests...	10	23	33
16. Immoral	10	1	11
17. Too frivolous	9	17	26
18. Disloyalty	9	16	25
19. Could not control temper....	7	23	30
20. Deceitful	7	19	26
21. Untidy in dress.....	7	14	21
22. Remained too long.....	5	17	22
23. Too immature	3	13	16
24. Wrong religious views (for community)	2	3	5
25. Attended places of questionable amusement	1	8	9
26. Keeping company with high-school boys	1	0	1
27. Use of tobacco.....	1	0	1

In 1917, Anderson (1) reported the results of a questionnaire study by means of which he obtained from superintendents and presidents of school boards statements concerning the reasons for failure of teachers. The following tabulation indicates the percentage of failures due to each cause:

1. Discipline	12.2
2. Teaching skill or method.....	10.3
3. Personality	9.0
4. Understanding of children.....	8.1
5. Daily preparation	7.2
6. Scholarship and education.....	7.0
7. Enthusiasm and optimism.....	6.3
8. Cooperation and loyalty.....	6.1
9. Poise or balance of mind.....	6.0
10. General appearance	5.2
11. Sympathy	5.1

12. Failures caused by teaching subjects without special preparation	5.0
13. Teaching too many subjects.....	4.1
14. Vigor	4.0
15. Social qualities	3.6
16. Other causes	1.2

In the following year, 1918, Ritter (9) obtained data from supervisors concerning 69 teachers who failed to such a degree as to necessitate removal during the school year. The most important causes assigned for these failures, in order of importance, are as follows:

1. Discipline
2. Teaching skill, or training
3. Personality
4. Initiative and interest
5. Laziness

In 1924 Nanninga (8) by means of a questionnaire sent out to superintendents in cities of 2,500 or more population, in four states, obtained data on 190 teachers, in 79 school systems, who were reported as having failed. The table indicates the frequency with which the causes were assigned.

1. Discipline	38	11.5 Native characteristics	6
2. Cooperation	33	11.5 Social interests.....	6
3.5 Poor instruction....	16	13.5 Personal habits.....	4
3.5 Preparation	16	13.5 Health	4
5. Lack of interest....	14	16.5 Immoral	3
6. Lazy	12	16.5 Lack of vision....	3
7. Judgment	10	16.5 To be married.....	3
8.5 Character	9	16.5 Lack of energy.....	3
8.5 Adaptability	9	19. Old age	2
10. Leadership	8	20.5 Home duties.....	1
		20.5 Poor English.....	1

The next investigation of this subject to be reported was that of Morrison (6), which appeared in 1927. The author interviewed 40 administrative officers and obtained from them statements concerning the causes of dismissal of teachers. His table includes 40 items, 21 of which appeared less than 4 times. The most important causes, with the rank, frequency of mention, and percentage of total for each one, are shown in the following tabulation:

	No.	Per Cent
1. Poor discipline	17	42.5
2. Inability to cooperate.....	14	35.0
3.5 Gossip	11	27.5
3.5 Immorality	11	27.5
5. Lack of teaching skill.....	10	25.0
6. Disloyalty	9	22.5
7.5 Inability to get along with pupils....	8	20.0
7.5 Unwise choice of social companions..	8	20.0
9. No desire for professional growth...	7	17.5
10.5 Irresponsibility	6	15.0
10.5 Critical of colleagues.....	6	15.0
14. Immediate departure from building at dismissal of pupils.....	5	12.5
14. Tardiness in reporting for duty.....	5	12.5
14. Laziness	5	12.5
14. Lack of school interest.....	5	12.5
14. No community interest.....	5	12.5
18. Undesirable social conduct.....	4	10.0
18. Insubordination	4	10.0
18. Familiarity with pupils of opposite sex	4	10.0

In the same year Madsen (5) reported a study of the causes of failure of 31 teachers whose resignation was either obtained or sought before the term expired. The reasons given, in order of frequency, were:

1. Poor knowledge of subject matter.....	14
2. Lack of instructional skill.....	13
3. Poor discipline.....	12
4. Inability to systematize work.....	10
5.5 Inability to cooperate.....	8
5.5 Indiscreet conduct.....	8
7. Lack of energy, enthusiasm.....	6
8. Lack of interest.....	4
9. Personal appearance.....	3
10. Physical defect.....	2

Madsen maintained that most of the reasons listed here are due or traceable to lack of intelligence. The teachers involved were below the average intelligence of the normal school group, so that their failure might have been predicted from their intelligence-test scores.

The latest study of this type which has appeared is that of James (3) which was published in 1930. College freshmen, teachers, and principals were asked to indicate the actual causes of failure in the case of teachers who failed to be reelected. One hundred and eighteen cases were collected. All reasons which applied in any degree in any particular case were included. The reasons assigned by the three groups are as follows:

	<i>College Freshmen</i>	<i>Teach- ers</i>	<i>Princi- pals</i>
Poor discipline.....	60	76	21
Temper.....	50	62	12
Too many dates.....	37	40	14
Intimacy with pupils.....	30	45	..
Lack of knowledge of subject matter	27	50	..
Lack of interest in teaching.....	25	56	18
Lack of cooperation with school officials.....	20	50	21
Ill health.....	13	37	7
Immaturity.....	13	19	6
Lack of self-confidence.....	11	28	10
Poor methods.....	..	..	20
Lack of sympathy with children....	..	..	15
Not entering into community activi- ties.....	..	..	13
Laziness.....	..	..	12
Personal unattractiveness.....	..	..	9

Conclusions

The first impression which one gains from an examination of these studies is that there is an almost unlimited variety in the teacher traits which seem desirable or undesirable to various individuals and groups. There is, however, a certain amount of agreement and certain general trends are observable. Among elementary pupils it appears that personal appearance of teachers was considered of much more importance in 1896 than in 1930. This probably does not mean that a teacher in 1930 needs to pay less attention to personal appearance. A more likely interpretation is that all or most teachers at the present time are more concerned about this item than in the earlier period so that it did not stand out in the pupils' minds by contrast. The major character trait on the importance of which there

was agreement in the two periods is that of kindness. Pupils in both periods evidently appreciate also good teaching, and especially such items as extra help. Even among high-school pupils it is apparent that kindness, fairness, patience, friendliness, and similar traits made considerable impression. Among the older student groups there is somewhat more recognition of factors connected more directly with teaching, such as teaching skill and discipline. In several of the studies of opinions of college students personal appearance still rates rather high.

Among professional educators and other adults connected with the schools such factors as scholarship and education, discipline, teaching skill, pupil achievement, etc., are given the most emphasis. The study of Charters and Waples indicates that the degree of importance of a particular trait will vary with the type of teacher under consideration. On rating blanks in actual use technique of teaching seems to be a favored characteristic, although character traits, education and scholarship, personality, and teaching results also appear with considerable frequency. A comparison of these various types of studies indicates that the conditions under which they are carried on has in some cases influenced the results. A request for a description of the best teacher brings forth one type of response; a request for a list of desirable traits brings out another; and the instruction to rank a list of traits presented to the subjects will often result in a third type of evaluation.

The data on teacher failure seems to have resulted in somewhat closer agreement than was the case in the other types of studies. In seven out of nine investigations of this character, failure in discipline was mentioned more frequently than any other trait. Weakness of personality, poor instruction, lack of scholarship and preparation, lack of interest in work, and laziness also rank very high among the causes of dismissal of teachers.

One fact stands out very clearly in this last type of study that is probably true but not quite so evident in the others; namely, that it is difficult to designate any one trait as being of greatest importance, because all or practically all those mentioned are important and necessary. Every reason mentioned in any of these studies of failure undoubtedly was of sufficient importance to result in the dismissal of the teacher. For example, the mere fact that immorality appears rather infrequently on most of the lists does not at all signify that it is not an all-important factor. All that is implied is that most teachers meet the criterion of morality satisfactorily and therefore only a few are discharged because of such character deficiency. A similar statement may be made for practically all of the items in the lists. Their importance is not in any sense indicated by the frequency of mention, since all are essential.

For the same reason the attempt sometimes made to give a weight to each item on a rating scale and thereby to obtain a mathematical expression of the merit of the

teacher is liable to error. A trait which is given only a small weighting in the scale may be of supreme importance in the case of a particular teacher who lacks it. The major contribution of studies of the nature of those reviewed in this series of articles is that they bring into the focus of attention of the teacher and of those who are concerned with the administration of teachers, the traits and characteristics which impress themselves most definitely on certain groups of individuals closely connected with the schools. A teacher or prospective teacher who lacks those at the head of the lists may be earlier recognized as a failure. But every trait listed has seemed important to some individual, and no teacher should be satisfied with himself who cannot measure up on all or most of these characteristics.

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Geography and the Social Attitude

Sister Julia, S.S.N.D.

(Concluded from the November Issue)

The Child's Interests

SOME of the important instincts that a teacher might appeal to in geography teaching are the following:

1. Interest in adventure.
2. Interest in actions and conversations of people.
3. Interest in animals, birds, plants, etc.
4. Desire for social approval.
5. Interest in rhythm and song.
6. Curiosity and problem interest.
7. Expression and communication.
8. Manipulation.
9. Physical activity.
10. Collecting instinct.
11. Imitative play.
12. Competition.
13. Interest in games.

Take, for example, No. 3 in the foregoing list. A first-grade teacher of the writer's acquaintance, centers all her nature study and oral language around Dickie, a real canary who goes to school with the little folks. From the oral work she develops her reading lessons, and later in the year those also in spelling. Dickie is cared for entirely by the children. Every day they bring his food, feed him, give him his bath, and clean his cage. Nests, birdhouses, the eggs, the life process, the food and care of birds are topics all developed from the study of the canary. Many children in the school have canaries at home. Fortunate, indeed, are these Dickies, to have such well-trained keepers.

An aquarium containing four pretty goldfish is another interesting feature of real animal life in this teacher's classroom. In taking care of them the children learned that neither the fish nor the canary can stand a draft; that breathing into the aquarium while

looking in from the top will kill their friends, and that the snails clinging to its sides keep it perfectly clean. During the spring the children are able to observe the entire life process of the snail. An observer in this classroom remarked that she was well past thirty before she saw her first snail and was surprised at its size. Since then she believes such remarks as this: Some city children have no idea of the size of a cow, a chicken, or a sheep. No number of object lessons prepared for the sake of giving information, can ever make up for an acquaintance made with plants and animals of the farm by actually living among them and caring for them.

The second rule for effectively teaching ideas of social life is: Provide vivid personal experiences; that is, such as deal with real things, real situations, and real people. An excursion to the florists, a trip to a park or bird store, acting the story of the Mississippi's exploration, the construction of sandpan models of an irrigation system, illustrate this second process by which a teacher can "put across" the meanings of ideas. The necessity of using "real" experience has been stressed by all educational reformers since the time of John Locke (1632-1704). Dewey says that as experiencing is needed for all sense qualities as sounds, tastes, colors, it is equally required for all emotional and moral qualities. The meanings of honesty, sympathy, hatred, fear, must be grasped by having them presented in an individual's first-hand experience.¹¹

Vivid Illustrations

Right here the teacher might note the first-hand experience obtained by older pupils from observation, pic-

¹¹Dewey, John, *How We Think*, p. 132.

tures, oral descriptions, and reading. If a class had difficulty in understanding the irrigation projects of the western states the teacher might clarify the situation by using pictures, relief maps, models in sand, and diagrams. These sources of experience would obviously more closely resemble the reality than do the vague terms, irrigation project, dam, reservoir, gaps, and basins. How much a child has missed who has no other idea of a mountain than that "it is a high elevation of land." Beautiful pictures of mountains displayed in the classroom for days, then studied and described by the pupils, besides giving first-hand experience will aid in developing the æsthetic sense in geography.

Geographical specimens besides giving a touch of reality are sometimes essential in order to get a true conception of the topic under study.

A piece of granite from the top of Mt. Washington, a shell from the South Sea Islands, a coconut from Brazil, a piece of sugar cane from the plantations of Cuba, a Chinese newspaper, a Japanese fan, etc., are worth having at the time related topics are studied, if only to catch the attention and hold the interest. But specimens do far more than this. They take the subject matter out of the realm of the abstract, stimulate the imagination of the pupils, and help them to project themselves in thought to the regions whence these objects came.

Sometimes a specimen is simply employed incidentally for the sake of interest. . . . But a cotton plant from the South, when the southern states are taken up, is a real aid to the appreciation of the staple industry of that region. And it is practically useless to discuss the composition and appearance of granite without the rock and its constituent minerals. Here the specimens teach the lesson.¹²

Stimulate the pupils mentally to enlarge and reflect upon their experiences from as many different angles, and in as many different directions as possible, is the third and most important step in the process of clarifying the pupils' ideas. By attentively reflecting upon and broadening their experiences the ideas of the children will gradually come to have those characteristics listed above, which a teacher desires as the outcome of good thinking; i.e., the ability to evaluate and organize ideas, the ability to recall them and use them when needed, and finally the good judgment to change their old ideas for better when recognized as such. The following list of experiences the teacher will find especially valuable for at once demanding good thinking and developing the social spirit:

1. Observing real situations or pictures and models of them.
2. Solving problems arising from human needs.
3. Expressing ideas of social needs, processes or materials by:
 - a) Playful imitation of social activities;
 - b) Constructing miniature objects and situations;
 - c) Drawing maps, pictures, diagrams, and graphs;
 - d) Describing experiences, objects, and situations;
 - e) Composing and presenting plays with geographical background;
 - f) Discussing problems that arise;
 - g) Organizing, outlining and reviewing the outcomes of their experiences.
4. Reading in textbooks and supplementary books, including geographical research.

5. Studying large units in geography instead of isolated details.

6. Determining geographical influence upon historical developments.

7. Determining historical influences upon geographical conditions.

8. Using the biographies of the "Makers of Geography," to symbolize great developments.¹³

The School Project

The socialization of the geography class means the development of the "we" feeling, and growth in capacity to act together. It ought to mean also the socialization of the entire school. Whether the school consists of two or fifty rooms the spirit and work is improved if friendly relations are brought about between them. Many of the activities in which the geography class takes an interest appeal to all classes. Every child in every grade will then feel that he has a responsibility to his school and a definite opportunity to do something for it.

Some years ago the superintendent of schools in St. Cloud, Minnesota, discovered that the boys in his schools were killing birds with slingshots. A campaign for the collection of all the death-dealing weapons was inaugurated accompanied by regular lectures to the boys for their wickedness. Needless to say, this procedure proved ineffectual. Happily the idea of starting a bird-house campaign was planned, and put into effect by the manual-training instructor.

The plan was this: Each boy in each school should make as many homes as the birds would accept, and then look after the welfare of those birds that had accepted his hospitality. It was only a matter of a few weeks until bird houses became the chief topic of conversation among the boys of St. Cloud, and any boy who dared to injure a bird, did so at his own risk.¹⁴

There is no question that this project socialized an entire school system. These boys of different ages, classes, and schools, were unconsciously united by a bond of sympathy for bird life. An instinct was reached here which oftentimes seems well-nigh extinct in the adolescent boy. The observance of Arbor Day, Garden Week, a visit to the park, to the zoo or the museum, and all projects of a geographic nature ought to engage the entire student body, and bring about social results that will be lasting and worth while.

General Assembly Used

The general assembly is another important factor in the creation of school spirit. In case there is no room large enough, use the hallways. When the weather permits, both children and faculty will welcome the outdoor meeting. The regular geography work offers splendid material for the exercises at these assemblies. Informal discussions on the significance of some class project, current event, or holiday, programs planned by the children, "movie" or "still" pictures with short

¹²Holtz, F. L., *Principles and Methods of Teaching Geography*, pp. 67-68.

¹³Adapted from Parker, S. C., *Types of Elementary Teaching and Learning*, p. 212.

¹⁴Adapted from Freeland, D. E., *Modern School Practice*, p. 371.

talks, suggest a few ways the geography class may contribute to the growth of the "we" feeling. Informality is essential for the cultivation* of this social spirit. There should be no striving for rhetorical effects, and as many children of the class as possible should take part.

The Socialized Recitation

The "new" geography lends itself admirably to the so-called socialized recitation. This is a process in which the procedure and conduct of the discussion has largely been transferred from the teacher to the group itself. But for the geography teacher this method should be only an occasional method, well adapted to review work, to dealing with supplementary learning, and to such exercises as revolve around the purpose of forming opinions and attitudes.¹⁵

What value has this type of recitation in the geography class for the formation of right attitudes? First of all, this method aids in the development of the social attitude by giving a social motive to the pupils' work. Preparation for a recitation on "The Relationships between the Principal Industries of Minnesota and their Natural Environment" will produce a very different feeling among the pupils if carried on by members of their group, instead of by a teacher who has no other function but to test and to judge. The value of this natural-audience situation will be invaluable here in gathering and organizing material under each of the great industries — farming, lumbering, mining, manufacturing, and transportation. It likewise permits a teacher-personality that can manifest genuine interest and sympathy for the child's thoughts and activities which no situation of the autocratic type can offer.

Secondly, the social recitation by its very conditions develops attitudes of loyalty and coöperation. Each child is challenged to do his part. If he neglects his assigned task on "Minnesota's Transportation," the work of the whole group is hampered. The spirit of group loyalty as well as the fear of group criticism will make the pupil realize that it is not a mere question of his own mark in the teacher's record book, but a question of the success of the group.

Coöperation has an instinctive basis about it that gives it the tendency to develop by practice and experience or to disappear with a lack of exercise. Franklin tells us in his autobiography how he secured a great man's friendship by asking him to do a favor; namely, to lend a book. If the child can serve his group in some small way, the group becomes *his* much more certainly than if he were to get some good out of it for himself. The same is true in regard to one's community and one's country.

Thirdly, the socialized recitation gives an opportunity for the training of leadership and initiative, by the teacher's sharing of her responsibility with selected pupil leaders. Such activities as making the outline for the above problem on "Minnesota's Industries," the assignment of work to committees, leading in the dis-

cussions, the giving of summaries, are experiences which offer valuable training in leadership and initiative for every student.

Lastly, the socialized recitation gives a natural opportunity for training in responsibility and courtesy. Instead of the pupils passively listening to their teacher and then trying to give the answer her question calls for, they assume the responsibility for the questioning as well as the answering. One child points out another's error, a second asks an explanation for a term he did not understand, a third corrects the speaker for his faulty position, and so on. Children graciously take corrections from their peers who are often less diplomatic than the teacher. A "Thank you" to their corrector is said with real courtesy. Then follow debates from the floor, a real exchange of ideas, and the making of systematic plans for tomorrow's recitation. Each pupil in the group recognizes his responsibility to the group for his share in the recitation. There should be no chance for merely looking on. The pupil and his fellows are here learning the principle of social adjustment.

No exclusive training for social efficiency this, but a personal, all-round development. Here the originality and special capacities of a child are revealed which the old type of recitation would have no occasion to reveal. "Thus as the natural child is permitted to reveal himself," says Rugg, "the impact of personalities upon each other soon makes itself felt."¹⁶ Two children have opposite opinions about something: Here is an intellectual conflict requiring adjustment. Each begins to learn to respect the rights of others and to work coöperatively with others. Each begins to recognize that he has a place as a member of an intellectual group, the geography group.

The Open Forum

"Open Forum" is a new term for the open-book and discussion method of recitation. In geography it offers the teacher the best opportunity for developing a sense of the unity of knowledge. By means of this method she can clear up difficulties met during the study period, make connections with other kinds of knowledge, show relationships within and without the field, and open up whole vistas of general knowledge.

A lesson on "Cod Fishing off the Grand Banks" might lead to a discussion on the various ways of preserving foods besides those of salting and freezing. This would necessitate research work in domestic science and modern manufacturing methods, to find explanations of the processes involved in canning, drying, and glacing.

To give this broad outlook into other fields of knowledge the geography teacher has a definite responsibility. "But it can be adequately developed," says Branom, "only by relating the geography work to other subjects."¹⁷ The teacher cannot permit the assisting subject, however, to take the lead. The moment she does

¹⁵Stormzand, M. J., *Progressive Methods of Teaching*, pp. 283-284.

¹⁶Rugg, Harold, *The Child-Centered School*, p. 295.

¹⁷Branom, Mendel, and Branom, F., *The Teaching of Geography*, p. 49.

she is lost. Her task is to find worth-while material in the geography field, then arouse the individual pupil's interests in geography in relation to the development of corresponding interests in other subjects.

"When geography includes historical references, simple laws of physics, descriptions of plants of different climates, it is not attempting to teach history, or physics, or botany," says Holtz. "The object is to give perhaps, an historical perspective, to trace the historical development of a geographical topic; to use the facts of geography to explain the condition of an historic fact."¹⁸

The fact that geography includes so much of science, and is so closely related to history, literature, and economics, proves the breadth and richness of its content, and consequently its cultural value. "Many students of geography," says Sutherland, "assert that there is no subject that has done more to deepen their appreciation of nature and life generally than has the study of geography."¹⁹

The open-forum recitation also affords the teacher an opportunity of developing right attitudes toward the learning process. With books open, wall maps drawn,

¹⁸Holtz, F. L., *Principles and Methods of Teaching Geography*, p. 277.

¹⁹Sutherland, W. J., *The Teaching of Geography*, p. 93.

globe at hand, and supplementary books ready, she can easily lead them from one to the other, ever broadening and enlarging their experiences. Children love to work with various sorts of materials. To pass from textbook to the map, from a table of statistics to the table of contents and thence to subject matter creates a genuine feeling of accomplishment. Success inspires higher levels of achievement to a class as well as to an individual. Thus although unconscious of it, the pupils are learning how to study geography.

Wider interests, greater efforts, and love for work created in the geography class might be carried over by a tactful teacher to some other phase of school-work with which an individual pupil has difficulty. Working out percentages for a graph made in the geography class will not seem like arithmetic to the boy who finds that subject a veritable nightmare. Reading Grenfell's *Adrift on an Ice Pan* or Laxerlof's, *The Wonderful Adventures of Nils*, after hearing it discussed by the geography class may be a starter for an education in good reading for a boy who detests books; while the "atmosphere" created by the teacher is the thing that will live forever.

The Correction of Themes

Sister M. Florence, S.S.J.

Editor's Note. This paper contains a number of interesting comments and points of view about which there is, by no means, general agreement. They are submitted as a basis of discussion. There is one idea in the paper that we have often heard expressed, but do not quite understand. It is the assumption that students should receive lower grades in September and improve as the year wears on, presumably to show what a good teacher they have. But why!

IT is almost axiomatic that no amount of theme writing will benefit the beginning student if his themes are corrected by a poorly prepared or an illogical teacher. The correction of themes is a heavy task and carries with it much responsibility. It is, nevertheless, a task to which few teachers bring sufficient preparation. Little, if any, stress is laid upon theme correcting in the average teacher-training courses in English. We seem strangely inclined to the premise that this very important work can be safely undertaken with little or no preparation. He who would correct themes must be a strange compound of sternness and kindness. Criticism, to be worth while, must be constructive and sympathetic; it must also be just and as nearly uniform as possible. The teacher himself must be well trained in the general minimum essentials of good writing, and must be so familiar with the methods of marking used in his department that the merely mechanical labor of the correction may be reduced to the lowest possible point.

In that splendid contribution to the literature of the classroom, *Two Views of Education*, Dr. Lane Cooper

lays down as essentials in the corrector of themes, the right sort of personality, the proper professional training, and alert vitality. Merely by way of elaborating Dr. Cooper's standards, I would add a fourth; namely, some literary ability. This is, I believe, absolutely essential. Mechanical errors should (how devoutly one wishes that they would!) disappear as a large factor of correction after the second year of high school. Flexibility of expression, beauty of idea, and a surprisingly mature outlook, often startle us in the themes of some gifted students. Such gifts need cultivation, particularly in our Catholic schools. Only by fostering the ability of our pupils can we hope for the production of that literary output so greatly needed among the Catholics of our day. When that valiant little band of Catholic laymen who have done so much and such necessary work in the field of Catholic literature through the pages of the *Commonweal* and of similar agencies, has gone the way of all mankind, who will carry on the work, if the budding abilities of the children of today are not fostered and increased? The graduate schools of our best universities, both religious and secular, are coming to see the need of literary ability in the teacher of English, and they are yearly making it more and more nearly impossible for students who have little, if any, literary ability to carry on their major studies in the department of English.

The Teacher's Preparation

Another condition which we all dislike to admit, is that in many quarters there has been a vicious but persistent idea, that anyone could teach English. Special preparation has been considered necessary for the teacher of science, or of art, or of mathematics; but any mature—or for that matter immature—adult available for teaching and not professionally equipped for any other department has been thought sufficiently equipped for the department of English; and the marks of the system are on many of our children.

The pupil whose themes are corrected has some rights which are fundamental to his progress. The painstaking, capable, even brilliant pupil has a right to as much, if not more, time than his shiftless or incapable neighbor; frequently he gets less. If too much work is assigned to a teacher, it becomes impossible for him to give to the individual pupil the time and attention to which he is entitled. Every pupil has a right to a deep and sympathetic understanding, but the overburdened teacher has neither time nor vitality for such an understanding.

Dr. Cooper's criteria for the preparation of a teacher of English, includes: a knowledge of Latin and Greek—at least the great Greek literature in translation if not in the original; a bachelor's degree with at least one year of special work in poetry; a knowledge of Old and Middle English poetry and prose; and a general acquaintance with the whole field of prose literature in outline at least, from Cicero and Quintillian to the present time.

Language of Speech and Writing

The biasage nature of the pupil's vocabulary must be well understood by the teacher who hopes to correct themes successfully. To insist that a pupil use in his theme the language of his ordinary speech is to invite disaster; to insist that he always speak as he has been taught to write is to court derision. Nor may the teacher forget, even for one moment, that correctness is a relative term, that criteria fluctuate, and that even in the most stabilized forms there are levels of correctness.

Too much of the training in Old and Middle English is purely speculative. The training itself is a necessary part of the preparation of a teacher of English, but it is useless to the student if he is not made to feel that any knowledge he may acquire in these fields becomes significant in the exact proportion in which it is linked up to present conditions, and emphasizes the fact that the general principles of life have changed very little during the centuries.

Taking into consideration the amount of preparation needed and the labor involved, one is not surprised to find Professor Royster stating that the corrector of themes "Must possess the philosophy of Kant, the understanding of St. Peter, the style of Walter Pater, the philology of Brugmann, the patience of Grieselda, and the strength of an ox" (*English Journal* 12:397).

Regarding Assignments

Of prime consideration to the teacher who is charged with the conduct of English classes are the questions: How many and how long themes shall I demand of my pupils? What shall be the nature of these themes?

As regards the frequency of themes, the general tendency seems to be toward the short weekly theme with longer and more formal term themes. We must teach our pupils to write correctly and it cannot be a question of how much or how little they write, but of how well they write. Roger Hatch writing on "Standards of Measurement in English Composition" (*English Journal* 9:338) sets the standard of length at 150 words for the ninth-grade pupil, 200 for the tenth, and 250 for the eleventh and twelfth. In this connection he suggests that pupils submitting themes above the standard of length, say 500 words be penalized on individual errors only one half of the amount usually apportioned; that is to say, in a nearly direct proportion to the increase in words used. He also cautions the teacher against demanding themes of any great length from students in the first two years of high school.

Educators are generally agreed that if pupils are given theme assignments which really interest them, on subjects about which they really wish to express themselves, they will more rapidly and more persistently overcome grammatical and other obstacles, and be stimulated by the endeavor. Our students actually have ideas, which it is our task to bring out, by assigning theme topics which interest them, or by allowing them to choose topics.

The wise teacher restricts the subject matter of all themes to a field with which he (the teacher) is thoroughly conversant, and which he himself finds of some interest, but which, at the same time, does not lie beyond the capabilities of his pupils.

Standards for Grading

It cannot be too strongly emphasized that the grades given on themes should indicate habits of thought, individuality, and general intelligence rather than mere faulty technique. Only too frequently we find teachers who think of grades entirely in terms of a single theme, and thereby lose one of the strongest weapons at their disposal for getting good work from their pupils.

The experienced teacher rarely gives a mark above "C" during the first month of the school year, but he is always careful to explain that grade in terms of the pupil's most characteristic fault so that the pupil will not be confused with a multitude of faults. In this particular, care must be taken of the pupil who normally belongs in the "A" group. His mark must be explained in terms of his own characteristic fault. The object of the low September mark is obvious, as is also the advantage to both the teacher and the pupil, of a possible upward or downward trend of the grades, to mark improvement or retrogression. The final grade should not of necessity be an average of all the grades.

It should be explained to the class that the final grade is the indication of individual effort and resultant improvement. Such a system will not only encourage good students to constant effort, but it will stimulate the poor student to the attainment of at least the minimum essentials.

Vocabulary, apt phrasing, and imaginative qualities cannot be demanded of high-school students, and little allowance for them should be made in grading. The basic grade should be made up of the minimum essentials, which are more or less mechanical in their nature. The final grade should not vary more than 10 per cent above or below the grade actually determined by mechanical corrections. This is a small percentage, but it is as large as it can be made and still remain true to the fundamental purpose of teaching English. It is very noticeable also that a theme which is free from petty errors is almost always good in matter and thought content.

Perhaps it will not be out of place here to speak of the so-called frequency curve, well known to all students of methods in teaching. The ideal frequency curve applied to a class of 100 shows 4 excellent, 21 superior, 52 medium, 16 inferior, and 7 failures. R. C. Hatch (*ibid.*), himself a member of the College Entrance Examination Board, gives figures to show that out of every 100 students who submit themselves to the Board for examination, 40 to 50 fail, 1 is excellent, 13 are average, and the remainder are above average. Admitting that such a situation is an indictment of high-school training, he, nevertheless, maintains the value of the curve. Most educational authorities advise the teacher to examine his marks in the light of the frequency curve and to re-mark or adjust if he finds them too divergent. They are equally insistent in their warnings against a slavish attitude toward the curve.

The young teacher must bear in mind that judgment fluctuates and that a long and intensive period of theme correction will show a wide divergence of grades. He must therefore set up some standards for himself and strive to maintain a mental balance which will stress those points evenly.

Reading Themes

The teacher may well read the entire theme through for the continuity of thought before marking any specific errors. This takes more time, but it gives a fairer view of the composition as a whole. The title must be tested for appropriateness and suggestion. The form and aim of the composition must be considered in their relation to each other. The clarity of idea and the consequent clearness of expression, the freedom from digression and repetition, must be closely watched in the early themes. Errors in grammar, spelling, or misstatement of fact should never be allowed to persist. No time need be spent here concerning the actual appearance of the themes or the actual final markings, since these standards are generally well understood,

and vary in different school systems. Relative to theme form, the interested reader will do well to consult C. S. Thomas's book, *The Teaching of English*, for a very fine set of rules for themes.

The penalty for misspelled words should vary with the word and its frequency of use. All possible liberality should be allowed in the matter of punctuation, but the penalty for the misuse of the apostrophe or the omission of a period at the end of a sentence should be high. Persistent errors should receive increasing penalties. The comma blunder and the use of detached phrases may perhaps be allowed to the finished artist, who seldom uses them, but they are out of place in the work of a high-school pupil. Themes written by third- or fourth-year students should always be failed if they contain run-on sentences or the comma blunder. The teacher must also remember that there are no definite rules for the paragraph outside of dialogue, and that the real paragraph tests are unity and coherence.

Uniformity Among Teachers

The question of standards among teachers of the same school is very important and apparently not much understood. Local schemes can be worked out, but the general and more proved ones are usually preferable and make it easier for all the teachers of the same system to reach a greater degree of uniformity. The teachers must have frequent conferences in order to keep the spirit and form of correction uniform. The occasional grading of a given theme by all the teachers and a comparison of the results will also help to insure uniformity.

Finally, rewriting is one of the most important phases of this very important subject. What real value can be found in the most careful correction if the pupil is not made to eliminate his errors? Double penalties should be inflicted for failure to correct mistakes when rewriting. Student papers should frequently be read in a class as a means of improvement.

The grading of themes is a task, but it need not become a drudgery. Properly approached and conducted, it may become a source of real pleasure to the teacher and a means of great encouragement to both teacher and pupils, and a means of solving many of the student's perplexities.



DEVELOPING PERSONALITY

Winifred Organ, an English educational authority, says:

"Make your lessons interesting, give your children opportunities to converse in groups over any subject of the school curriculum. When you need to give a class lesson, a word will probably suffice to gain attention because you have created an atmosphere of good will.

"There are times when they have to realize themselves primarily as members of the class community all pulling together for a common ideal; at other times they have to work as individuals satisfying each his own particular requirements. You must give opportunity for wider reading to those who are able to progress at a rapid rate. You must have consideration for those of lesser intellectual ability."

The Seven Lamps of Education

Daniel C. O'Grady, Ph.D.

Editor's Note. This article furnishes a succinct statement of educational aims. It is a statement differing somewhat from the seven cardinal principles of education of the N.E.A. It furnishes an interesting basis for a discussion or a meditation.

EDUCATION being a sort of illumination, it would seem that a modification of Ruskin's title might not be inappropriate for a paper on the subject. It may perhaps be said that every theory of education is good as far as it goes. They seldom go far enough however. Not that valuable contributions have not been made. On the contrary, certain factors are overemphasized and generally at the expense of other equally important "lamps."

The Lamp of Utility is the name we give to vocational, professional, or practical training. It teaches the student not so much how to *live* (as do the other six "cultural" lamps) but rather how to *make a living*. That is an integral and essential part of a pupil's preparation for life no sane person would deny. Most of us, however, quarrel with the current pragmatic policy of confining education to this phase on the ground that while it prepares man for his eight hours of work per day, it neglects his eight hours of leisure. We assume that a man sleeps approximately eight hours. Not only that, but it doesn't provide adequate equipment for a man's eight hours of work. During working hours a man is still a citizen, a husband, a father, a voter, a neighbor, a church member and in all of these capacities a man has need of principles and ideals which are an important part of a liberal education.

By the *Lamp of Health* we mean that part of the educational program which includes physical training in its widest sense. *Mens sana in corpore sano* was the ancient manner of expressing its importance. Indeed there is as little wisdom in being an erudite invalid as there is in being an illiterate athlete or a dumb acrobat. Purely mental education would suffice if man were an angel, but as Montaigne has it: "It is not a soul or a body that we educate, but a man." Exercise, sport, and play have therefore a legitimate place in the curriculum. It is true that all work and no play makes Jack a dull boy. Neural tone and muscular coordination, graceful carriage, cleanliness, and good grooming are all necessary for complete culture. Nor has this department of development been neglected by our institutions of learning. Gymnasiums and stadiums are quite conspicuous on the American campus. Indeed overorganization and overemphasis are the rule. Collegiate sporting contests have entered the field of big business and it is questionable whether vicarious exercise is as fruitful as personal participation in games.

Next in order come the mental factors in education

and first among these is the *Lamp of Science*. This is what education means to most people. It represents all that results from instruction. Learning, knowledge of facts, information, the stocking of the memory with all those items of experience, those "scraps and details," as Newman called them, which are necessary to carry on the economy of everyday life.

Complementary to this last form of brilliance is the radiant *Lamp of Philosophy*. As Newman pointed out in his *Idea of a University*, "mere knowledge" of facts must be aided, guided, and dominated by principles and ideas, by thought, reason, understanding, judgment and reflection as opposed to mere memory. Insight, grasp, synthetic power, enlargement and expansion of mind, and cultivation of intellect all this is essential to scholarship. Mere superficial acquaintance is not the possession of truth though it may be called knowledge.

The light that shines from the *Lamp of Beauty* demonstrates to us that just as a scholar must have principles as well as facts, so the gentleman must have polish as well as scholarship. It calls attention to the truth that man has a heart as well as a head, that there is need of emotional and imaginative development. Man's creative or artistic side is the province of this sort of education. It teaches the art of living tastefully and growing old gracefully. Dignity, decency, politeness, poise, urbanity, civility, chivalry, refinement, composure — these are some of its products. Once more the ancients summarize our doctrine: *Scientia sine caritate inflat. Caritas sine scientia errat. Scientia cum caritate aedificat*. Man is not a cold logical machine, he has a warm, human, poetic, emotional part which must not be ignored.

The *Lamp of Character* is symbolical of the moral training without which man's emotions might make him rash and impulsive or his knowledge render him a clever rogue. It stands for the inculcation of virtue, the development of will, the acquisition of good habits, of a sense of duty, of self-control. Judicious discipline is the instrument best calculated to perfect young people in this direction. A man whose conscience remains uncultivated could hardly be called cultured.

Finally, the *Lamp of Faith* shines with a supernatural light that gives a new and richer hue to the pagan illumination whose several rays we have been enumerating. The first six lamps grouped together, constitute the resources of a natural, secular, humanistic, or Hellenic plan of education. Transcending and yet permeating and combining all in the Christian scheme is theological or religious instruction.

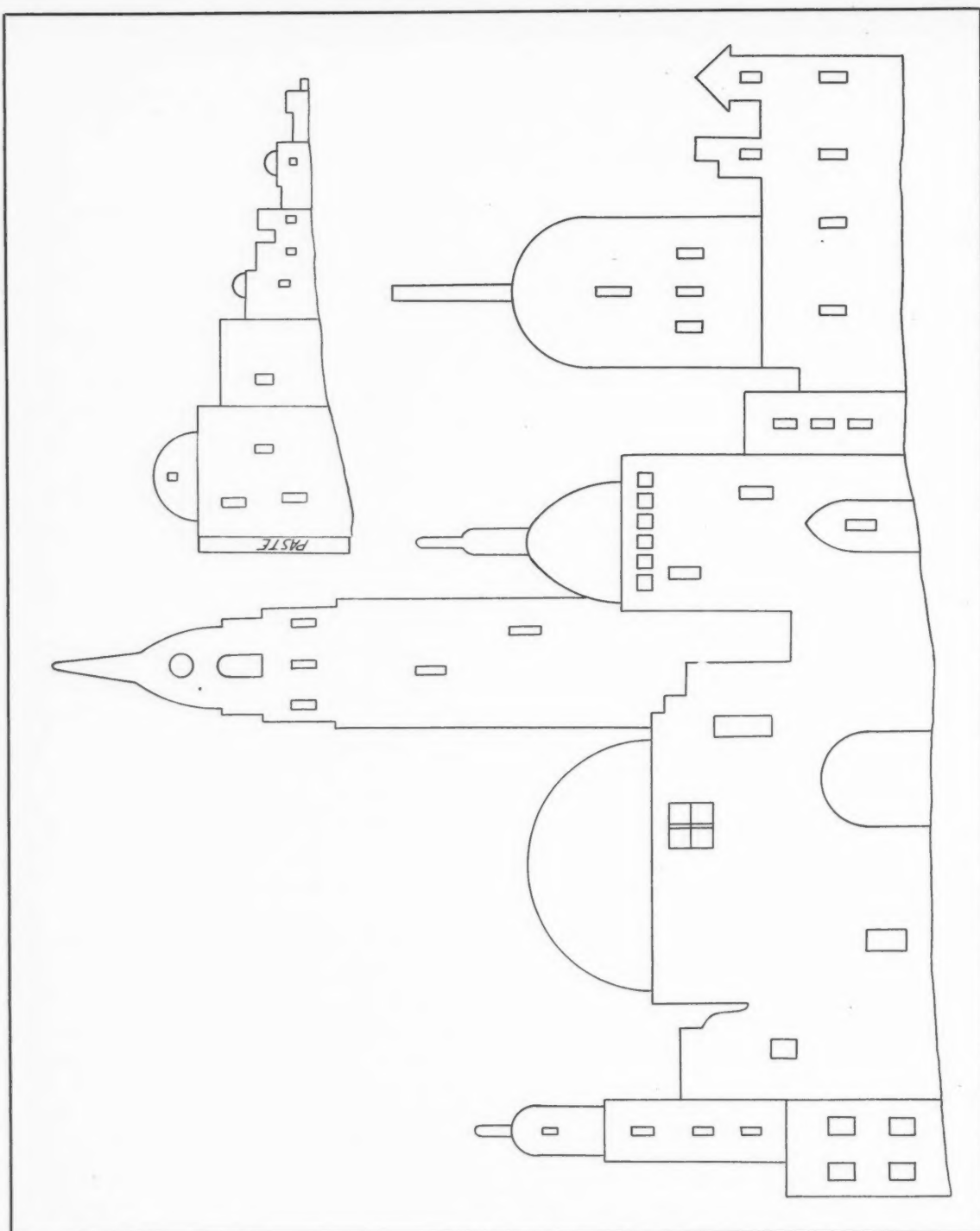


Fig. 2. *The Magi: A Christmas Poster by Sister M. Rosalina, O.P.*

THE PARENTS' COOPERATION

What can parents do by way of coöperation with the school for the success of their children?

"Get them to school on time; In clean clothes; Fed with a plentiful wholesome breakfast; Fresh from a good night's sleep; Free from ailments; Trained at home to be honest; And courteous; And industrious; With lessons prepared for the day; With pencils, paper, and the usual school materials;

Looking clean and fresh and alive; Happy and from a happy home; Unnagged and unterrified; With minds unsmutted by the current filth of city life; With ambition to study, to succeed, and to make the most of school opportunities; With parental coöperation for teachers, sympathy and understanding for their efforts, and patience for any inadequacy in meeting all the needs of the individual child."—A. H. Hughey in *El Paso Schools Standard*.



Fig. 1. *The Magi: A Christmas Poster* by Sister M. Rosalina, O.P.—A view of the finished poster after the pictures in Figs. II, III, and IV have been cut out, assembled, and pasted in place

The Magi: A Christmas Poster

Sister M. Rosalina, O.P.

THE Christmas poster illustrated in Figure 1 may be made very readily by tracing the drawings in Figures 2, 3, and 4 and assembling them as in Figure 1.

Trace the figures on heavy white drawing paper, color, and cut out. Mount the figures on a large sheet (24 by 36 in.) of white drawing paper or dark-blue poster paper.

Color the ground space a reddish brown with a few yellow patches. Shade with black. Color the star and the rays a bright yellow. The buildings may be yellow outlined in black with black for the windows. The palm tree should be green shaded with black. The camels should be brown. The clothing and blankets may be bright green, red, yellow, orange, etc., outlined in black. The sky will be dark blue.

The camels may be first pasted on a yellow background, then cut out with a narrow margin of yellow around them, then pasted on the poster.

PURPOSE OF THE HIGH SCHOOL

Referring to statistics showing that 75 per cent of the student body in this country do not graduate from the high

school, and that of the 25 per cent who graduate from high school, only 5 per cent graduate from college, Charles B. Boyer, superintendent emeritus of Atlantic City, N. J., says:

"It seems very evident that we must modify our courses of study and, by so doing, prepare one group of boys and girls for college-entrance requirements, and another group for skilled participation in the industrial and commercial age in which we are now living, and for the newer and more complicated standards of the future. . . .

"It will require more skilled and real professional training to teach a group of the nonintellectual type than a group of the intellectual type. . . . To meet the demands of the teaching profession of today, and to fit the instruction to the heterogeneous group of pupils is not an easy task, but one that challenges the thought, energy, and patience of the teaching staff. . . . To overcome failure it is essential to maintain group organization with varying fixed standards of achievement."

IT PRODUCED CIVILIZATION

Catholic education has met the needs of life for well-nigh two thousand years; it has taught its disciples to live the good life here that they might attain to the good life hereafter; it has kept step with, rather it has led, the march of all true progress; it has survived the vicissitudes of changing civilizations. In fact, it would be more correct to say that it has produced our civilization.—Rev. Edward B. Jordan, D.D.

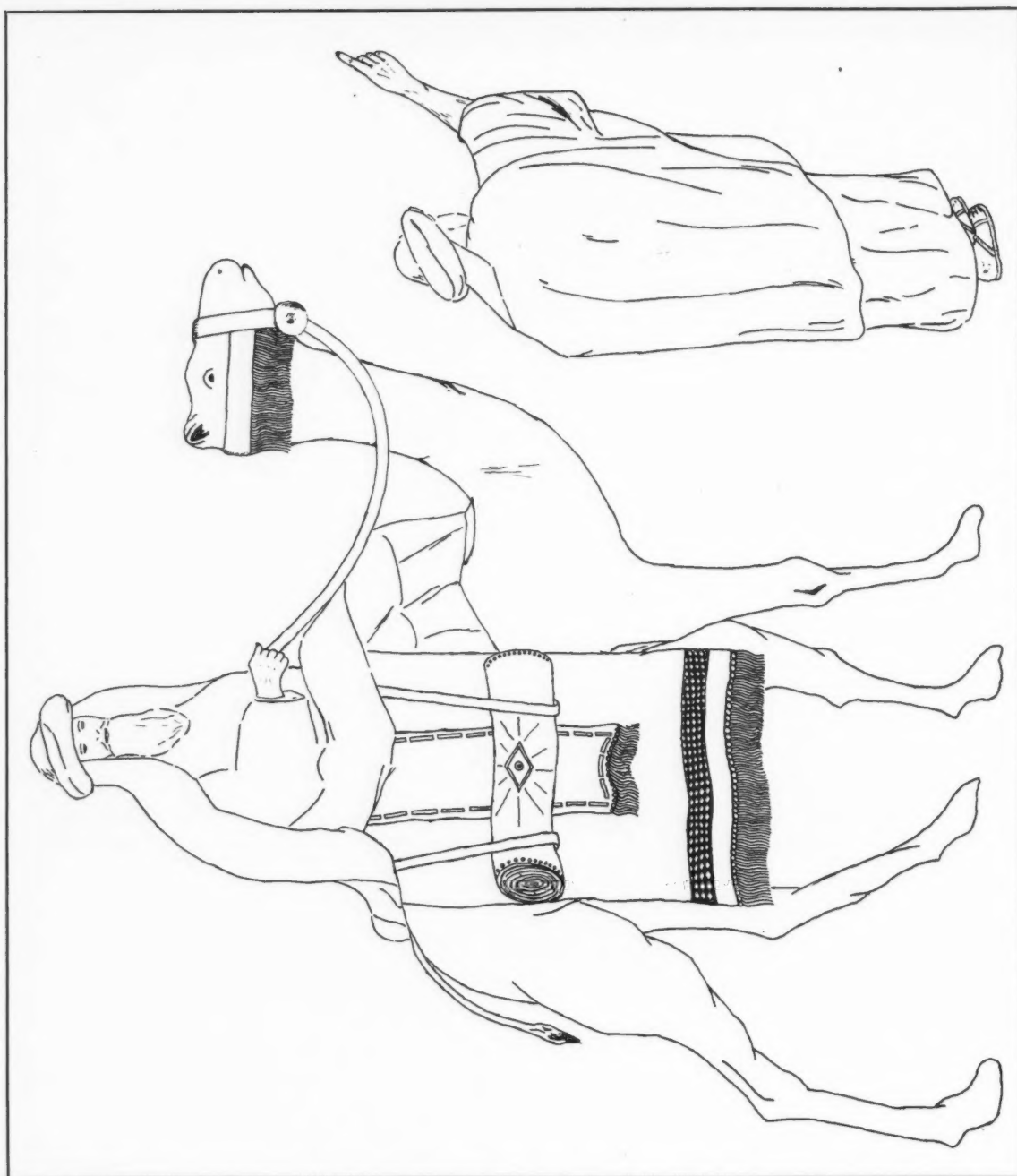


Fig. 3. *The Magi: A Christmas Poster*

WHILE THE WORLD SLEPT*

Spun from the sparkling of a thousand stars,
The Star, fashioned through long, expectant years,
Shone on the quiet hills of Bethlehem,
Waiting the end of groveling Judah's tears.

Unknowingly King David's Bethlehem slept,
Unheeding far distant Rome caroused,
While in a little cave New Life began,
And on the icy hills the white flocks drowsed.

Within a stable two alone adored
The tiny Child Who brought the precious key,
Desired by countless centuries long dead;
Without, the stars gave praise in crystal glee.
—Charlotte McCarthy.



Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.—GEORGE WASHINGTON. (*Farewell Address.*)

*From the December, 1929, issue of *St. Mary's Chimes*, student monthly of St. Mary's College, Notre Dame, Ind.

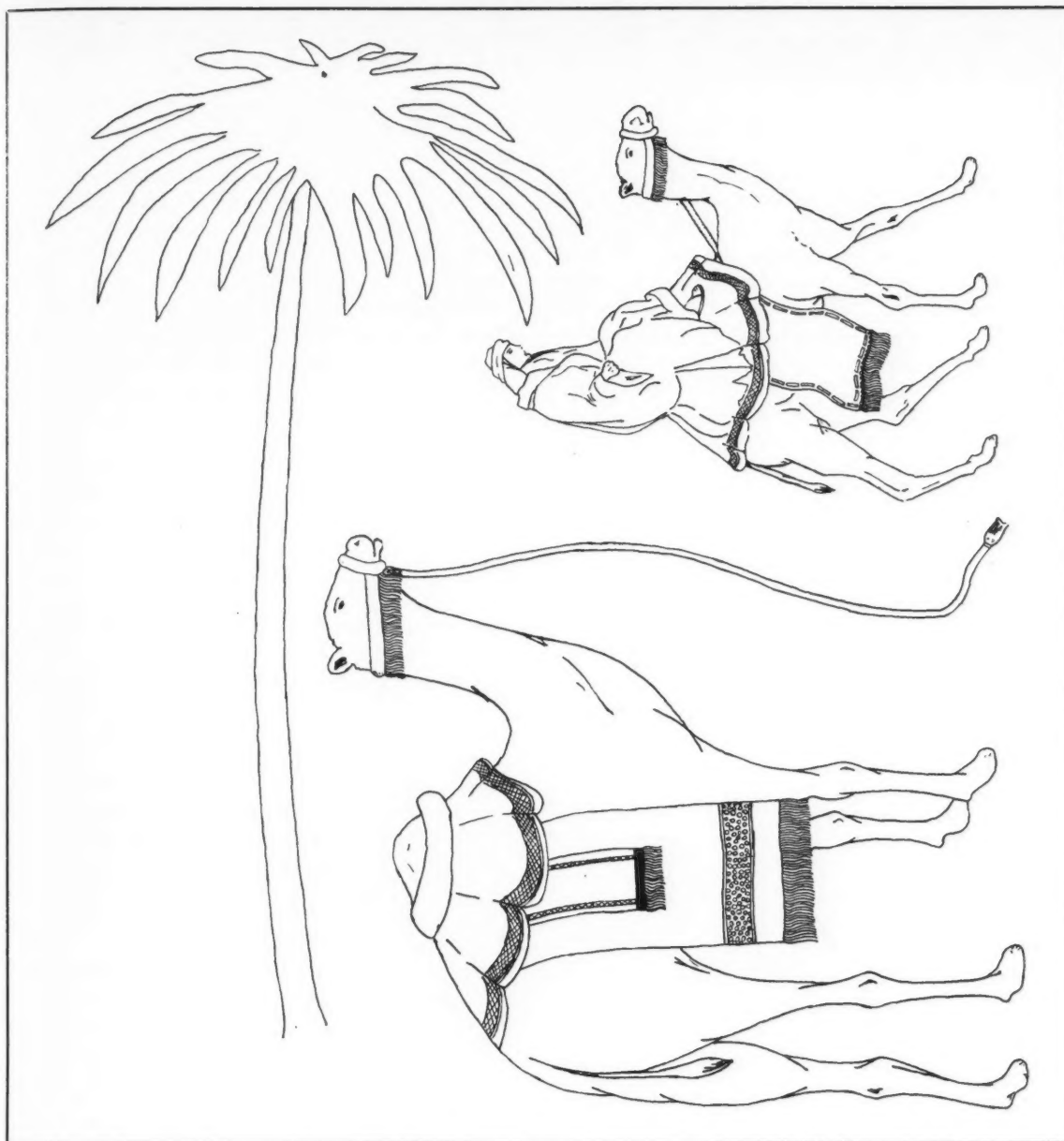


Fig. 4. The Magi: A Christmas Poster

BOY

In Spring, the tiny flower
Just broken through the sod,
Resplendent in its beauty
Fresh from the hand of God

In youth, in mirth and gladness,
Disports the mobile tod,
Untroubled by life's shadows,
Fresh from the hand of God.

The manger lights an Infant
Smiling at Mary's nod,
He came as Gift and Giver,
Fresh from the hand of God.

—Rev. Kilian J. Hennrich, O.M.Cap.

A CHRISTMAS LESSON

Earth lay in robes of eiderdown, stars glittered in wintry skies, the Christmas lights of a great city outshone the gray whiteness of earth and sky, and the chapel on Convent Hill was ablaze with the glory of the midnight Mass of Christmas.

And from under the muffled snows, and faint from the stars, and feebly from the lights of the city, and decisively from the chapel on Convent Hill came the words, *non omnis moriar*. I heard them and understood. Not dead, the flowers, the grasses, the seedlings, the trees; they await the spring miracle; they shall come forth and bud and bloom and live and laugh over their snow grave. Not dead, they who have died, that myriad of mortals countless as the tears of time. From beyond the stars, from beneath the snows came millions of millions of mingling murmurs, *non omnis moriar*. And I heard and understood.—Sister M. Fides Shepperson, Ph.D.

Newman's Freshman English

Rev. J. Elliot Ross, C.S.P.

Editor's Note. This is an unusual paper by Father Ross, which is obviously designed to stir and challenge us. Try it.

THERE is a friend of mine to whom I sometimes show articles I have written. I respect his judgment, and I want him to advise me as to the thought. But he frequently irritates me by neglecting the ideas, and instead pouncing upon a misplaced adverb, or an inverted phrase, or an omitted preposition.

All that side of writing is no doubt important. I should rather be correct in these details than incorrect. But there is such a thing as overemphasis on the mechanics of writing. The conveyance of thought is the main purpose of all literature. A man can be a stylist — not that I pretend to be — and yet be guilty of mistakes that would make a teacher of freshman English squirm. In fact, too great care in regard to these professorial rules may kill style. Maybe that is why so few professors of English write well. It is another illustration that those who can, do, while those who can't, teach.

Cardinal Newman is a case in point. "Newman was a great stylist," writes Professor Joseph J. Reilly of Hunter College in his book, *Newman as a Man of Letters*. And Dr. Reilly was merely reëchoing what has been said since Newman charmed his Oxford audience, more than 75 years ago. But Newman was not a stylist because he always kept the rules of classroom rhetoricians. When Reilly goes on to tell us that "not a single page [Newman] wrote failed to be perfect of its kind" (page 283), "every clause and phrase has its proper place; there is no jostling, no duty of one forced upon the others," he is simply saying what isn't so.

If you examine carefully any work of Newman you will find numerous examples that would merit censure in a class of freshman English. The instructor would take delight in pointing them out. So far from every page being perfect, it would be nearer the truth to say that every page would reveal some corrections in red if submitted now as a theme.

Lapses in English

I am going to show this in just one short little work of Newman's, his *Devotions for the Stations of the Cross*. These devotions are a favorite of mine. I don't know of any "Stations" that can compare with them. They are packed with thought, and with emotion. It is certainly a very hardened or a very frivolous Christian who can read them without being moved. As a piece of effective writing these Stations deserve a place with Newman's best. But they have their lapses from perfection. And mistakes here are the more remarkable, because Newman read these devotions aloud in public. They were read at least twice, because Newman

himself tells us that they were originally used about 1860, and again in 1885. Probably each of the two Lents he mentions, he read them several times. Such reading aloud is a great help in noticing rhetorical mistakes. In fact, rhetoricians advise budding writers to read their effusions aloud in their own rooms for the sake of just this help. So if Newman had been particularly careful about what the freshman-English instructors emphasize so much, surely he would have corrected some of the obvious mistakes. Yet in nearly every Station we have some curious slip.

In the first Station, for instance, there is the awkward expression, "these it was that were." The meaning is perfectly clear. Newman is saying that his sins were Christ's death warrant. But the change from plural to singular, and then back again to plural, is certainly somewhat disconcerting. And a few lines further on we have two subjects with a singular verb: "That willingness and delight of heart . . . was the consent which Pilate gave." This is, perhaps, defensible. But in the very next sentence, where he speaks of his hardness of heart, disgust, despair, Newman uses the plural.

And if Dr. Reilly had considered this sentence from the Second Station, "I acknowledge . . . that my sins it was that struck Thee on the face," would he have called it perfect? Two "thats" in such close proximity, and a plural antecedent, "my sins," for the singular "it," seems to be somewhat less than perfect, even though it may not be grammatically wrong.

And in the Third Station we find an example of something that is very frequent in Newman, a misplaced pronoun. "His agony in the Garden itself," he writes, "was sufficient to exhaust Him." Of course, he does not mean "the Garden itself," but rather "His agony itself." There is a similar mistake in the next Station, a statement that would be theologically wrong if it were grammatically correct. Newman writes: "Christ had been made sin for us, Who knew no sin." Evidently, it is Christ, not we, Who knew no sin! And just to show how really common this particular error is in Newman, here is a sentence from the Fifth Station: Simon of Cyrene "takes the part assigned to him with joy." The part was not assigned to him with joy, but grudgingly, because Christ was too weak to carry the cross without some assistance. But we may assume that Simon did joyfully accept the part.

The Seventh Station furnishes a variation. It is a mistake in the sequence of tenses. How could Newman's ear have passed time and again the sentence: "I *know* well that without Thy grace, O Lord, I *could* not stand." The sense evidently demands "knew." A less obvious defect of the same sort is in the Ninth Station.

"Before He *had* gained the very spot where He *was* to be crucified, again He *fell*, and *is* again dragged up and goaded onwards."

And while it is hardly grammatical error, the last sentence in the Thirteenth Station has always puzzled me. It is: "Yet, O Blessed Mary, thou art happier in this hour of woe than on the marriage feast, for then He was leaving thee, and now in the future as a Risen Savior, He will be separated from thee no more." What did Newman really mean to say? For what he does say is obviously untrue, since Christ was to be separated from His Mother after His Ascension. And the separation between the Ascension and Mary's death was considerably longer, if we can believe tradition, than the separation between the marriage feast at Cana and the crucifixion.

I have said that examples of Newman's grammatical mistakes are legion. You can find them anywhere. But while I have chosen merely the *Stations of the Cross*, let me quote these other illustrations for a notice in *The Dublin Review*, January, 1928, p. 148:

"'Only' gets shuffled out of place in such sentences as: 'I only thought of the mercy to myself.' Nouns of multitude get muddled in their numbers: 'He finds the population as munificent as *it* is pious, and doing greater work out of *their* poverty.' In a famous and feeling passage on Protestants and the confessional, he says: 'How many souls are there in distress, anxiety, or loneliness, whose one need is to find a being to whom they can pour out their feelings unheard by the world! They want to tell them; they wish to tell them to one who is strong enough to hear them, yet not too strong to despise them.' No doubt the last sentence meant, 'Yet not so strong as to despise them.'"

Attention to Thought

Yet this was not carelessness on Newman's part. He wrote very carefully, and corrected and rechecked. As Dr. Reilly notes, "He writes the *Grammar of Assent* 'more times than I can count,' and again he tells us that this is true of most of the books he has published. This stylistic conscience was no late growth; in fact, we find him at 16 'seldom writing without an eye to style.' He is almost pathetic when, at 37, while slaving away at his book on *Justification* he wrote to his sister, 'I write, I write again; I write a third time in the course of six months. I literally fill the papers with corrections, so that another person could not read it. I then write it out fair for the printer. I put it by; I take it up; I begin to correct again; it will not do. Alterations multiply; pages are rewritten, little lines sneak in and crawl about. The whole page is disfigured; I write again; I cannot count how many times this process is repeated'" (p. 281).

But from the results, I think we may say that what Newman was striving for was a more and more perfect expression of his thought, rather than mechanically perfect sentences. He wanted to get over his ideas through means of the printed word. And in this he was

a past master. It is the delicate nuances of thought, the building up of atmosphere, the psychological suggestions that make Newman a stylist. Apparently he did not care whether "only" was out of place or not, provided there was no danger of the reader mistaking his ideas. Newman was busied about more important things. He had chosen the better part. And perhaps, had he worried about technical rules of style, he would have missed the one thing necessary — thought.

And the lesson for us, too, it seems to me, is that thought is the main thing. One should know certain rules about adverbs and prepositions and what not, and should pay reasonable attention to them. But too much care is likely to spoil the transfer of thought. There is a saying that easy writing makes hard reading. But hard writing may also make hard reading. And the man who is very meticulous about his freshman rules of English may very easily lose all the charm that comes from an apparent spontaneity. He may produce something technically correct, but something which nobody wants to read.

Perhaps there is another lesson in what I have said about Newman's style. We Catholics are rather prone to form a mutual-admiration society. And we are likely to carry over from one field to another. Because Newman was a great Catholic apologist, and because he was, in the sense I have indicated, a great stylist, we want to make him out as above all criticism. It becomes *lèse majesté* (or *lèse sainteté*) to breathe the least suspicion of imperfection. Such uncritical enthusiasm is likely to overreach itself. The pupils sense a lack of balance. The teacher who frankly faces Newman's defects, is taking the wiser course to inspire a well-founded admiration for the great Oxford convert.



PLAYGROUND VALUES

1. Play strengthens friendship—teacher and class.
2. It improves the morals of your school.
3. It increases the amount of study done.
4. It improves the discipline.
5. It improves health—eliminates many ills.
6. It is a necessary part of every school.
7. As such it should be financed in the same way as are other supplies.
8. Smoking, swearing, and rowdiness are crowded out to make room for better things.
9. Home and school are bound closer by play.
10. Use a bulletin board.
11. Playground work enhances a teacher's popularity. Like charity, "It covers a multitude of sins."
12. Neglect of your playground is a bad mistake, if not a real crime.
13. A teacher's place is on the playground at recesses when weather permits.
14. Play eliminates the "bad boy."
15. Playgrounds foster community spirit.
16. Without school, a boy will not grow up to fit institutions.
17. Without play, he will never really grow up at all.

—W. G. Pearse, Wellwood, Man., Canada.



Dr. Jacks, an eminent Oxford philosopher, says that nine tenths of present leisure is devoted to playing the fool.

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph. D., LL.D., Editor

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The Catechism

There is real danger that we may miss the essential problem of instruction and training in religion, and the meaning of the serious effort to make religion a vital influence in human life, in our effort to defend or condemn the little book we call the catechism. As we have often said in these columns, the catechism is a very useful summary of Christian doctrine. The essential problems confronting us now are: Is it used most effectively and intelligently in the spiritual formation of childhood and youth? Can it be used more effectively and more intelligently together with other obvious aids in the spiritual formation of childhood and youth?

Let us put together two recent statements regarding the catechism by two outstanding men, the general director of the Catholic Instruction League, and the Archdiocesan Superintendent of Schools in Chicago. Father Lyons says:

Some years ago, during the organization of a unit of the Catholic Instruction League in Milwaukee, an eminent lawyer,

called on by the chairman for a five-minute talk, spent the time in bestowing the highest praise upon our many-versed and at times sharply criticized catechism of Christian doctrine. He considered the book as truly marvelous. It asks a definite, clear-cut question concerning some important truth and then proceeds to give a clear, concise, satisfactory answer to the question asked. This answer is complete without being diffuse.

Another noteworthy instance of high appreciation of the catechism is that of the learned and eloquent Archbishop Ireland of St. Paul, who on a certain Sunday preached in his cathedral at all the Masses on the excellence of the catechism and the benefits to be derived from its study. All were exhorted to study the catechism and, for the convenience of the parishioners, copies were supplied at the entrance of the church.

Certain it is that the catechism contains a summary of Catholic doctrine, the mastery of which cannot fail to exercise a strong, spiritual influence on the daily lives of our people. With God's helping grace, it will make them truly and lovingly Christian. The catechism accurately informs them concerning their religion, and this knowledge tends to make them loyal, enthusiastic Catholics, ready, if need be, to sacrifice ease, health, wealth, and even life for our infinitely loving and adorable Master. The message of Christ that took hold of and reformed depraved pagan human nature and society in the early centuries of the Church, is essentially contained within the brief compass of the manual of Christian doctrine. These saving truths form, according to the earnest wish of the Church, the precious inheritance that is to be communicated in an effective way to the mind and heart of each individual Christian. If rightly understood and lived up to, they will give him Christ's practical philosophy of life; they will be his chief bulwark, day after day, against a score of ruinous errors.

Father Daniel Cunningham, the Archdiocesan Superintendent of Schools of Chicago, said in the columns of this JOURNAL:

Today as in the past, the critics place the blame on the catechism. No fault is found with the doctrine contained in it; all testify to its soundness. The fault lies, they say, with its unpedagogical make-up and the question-and-answer methods used. When education was not common, it is hard to imagine a better plan than the placing in the hands of adults and children a brief summary of the doctrines of faith in question-and-answer form. A traditional reverence grew up about the little book. Granting the past usefulness of the book, can we say it is really useful today? It is a brief summary of our faith, and surely around the teachings contained in it must grow our religious life. In a world of vagueness of religious thought and teaching, it is valuable for the teacher as a guide, but for the child it is of little use. Another method than that of question and answer should be found to impress its truths, as the circumstances of pioneer days which made it necessary to give the book to the young are going. Learning by rote is no longer enough.

Father Tahon in his striking little book, *The First Instruction of Children and Beginners* makes the following significant quotations in this connection:

The catechist has to teach the whole of an unknown, difficult and mysterious language. . . . He has to explain the meaning of every word of the catechism. In this respect, the most skillful catechists delude themselves: they imagine too easily that the children understand the meaning of the words. My long experience has convinced me that, both in the town and in the country, children do not by themselves thoroughly understand the precise meaning of any expression of the Catechism. — *Dupanloup*, quoted by Archbishop Messmer.

I have examined many catechisms. . . . I have before me

a catechism which generations of unhappy children have had to commit to memory, and I am not surprised that its diocese is notorious for irreligion and immorality. — *Bishop Bellord*.

The catechism-lesson should not be one in which the teacher dictates formulas to be committed to memory. . . . With such a method of teaching, many children give up their religion very soon after the First Communion. I cannot help pointing out that the very cause of this early indifferentism is to be found in the faulty method by which they have been taught their catechism. . . . The catechism must be an apostolic preaching adapted to children and young people. . . . The fundamental truths, the object of the catechism, are a dead letter for a great many Christians; why? Simply because you do not really preach them. I say, you do not preach them, because, when you speak of them, it is in abstract and frozen formulas which have no connection with the vivid life of the Christian soul. — *Cardinal Mercier*.

Underlying these statements the following inferences seem clear with reference to that object of eternal salvation for all men, which certainly inspires the efforts of all the men quoted:

1. The catechism is a useful and succinct summary of Catholic doctrine.
2. It is certainly not the exclusive instrumentality of religious education, and particularly for children.
3. It must not replace all the other means for effective religious instruction and training.
4. It must be used in the educational process in accordance with sound pedagogical principles.

Sectional Educational Meetings

In looking over the third annual school report of the diocese of Wichita, we noted with a good deal of interest the sectional educational meetings which are held in four parts of the diocese annually. Certainly the calling of sectional meetings is an effective way of meeting the problem of a diocese of large area or of difficult transportation facilities.

In these meetings it was pleasant to note that at the general meeting the educational program of the diocese was presented by the Bishop himself, and he presided at each of the meetings where the clergy were brought together to consider the educational problems.

Another good point about the program was the demonstration by pupils of various grades. Another striking thing was that there were a number of lay representatives from the schools scattered in the region, though, of course, the largest number came from the school in which the meeting was held.

This is one way of carrying home to the various sections of the diocese the educational program, and the promotion of coöperation among the various factors in the Catholic-school system. There are certain elements of *esprit de corps*, coöperation, outlook, and specific diocesan plans that can be promoted in this manner.

If these programs grow out of the actual experience of the diocese and are followed up by the community visitors, they ought to be a factor in raising the general level of achievement in the diocese. Perhaps they are a factor in the "continued development of the extensive educational program which has been planned for this diocese" which Bishop Schwertner notes.

St. Ignatius Loyola and St. John Baptist De La Salle

There is being published a new series of "Education Classics" by the McGraw Hill Book Company. From a Catholic standpoint there is a significant thing about this series which we note later.

It is significant that in the histories of education written in English there is a failure to treat adequately and there is a tendency to treat unjustly the Catholic tradition or the Catholic service. Consequently, we are pleased to find in the announcement of this new series that at least two books will deal distinctly with Catholic contributions. One is to be devoted to Saint John Baptist de la Salle and the other to St. Ignatius and the *Ratio Studiorum*.

It is fortunate that the materials for a larger emphasis on the Catholic service to education through the ages, as well as for an adequate presentation of the Catholic concept of education historically considered, are being made available. Every course in a Catholic novitiate, normal school, college, or university, should include these two books when they are published, and the *Foundations of Christian Education* by the editor of this JOURNAL, and the *Philosophy of Education of St. Thomas Aquinas* by Mary Helen Mayer. These four books dealing with the source materials will furnish the basis for the beginnings of what in the next few years will be a well-rounded course in the history of education — and perhaps ultimately for more adequate textbooks in this field.

"Every Home A Catechism Center"

"Every home a catechism center," is a suggestion of the Director of the Catholic Instruction League.

Why not?

Perhaps you like the other slogan better, "Every home a religious study club."

Whichever you like better, a training of the child in his home, a gentle and persistent winning him to Christ, will be more significant in his life than all the formal instruction and advanced instruction of later years. If teachers in our parochial schools, in Sunday schools, in Catholic instruction league classes, had such a foundation as is here suggested in every Catholic home, effective Catholic action would be a universal fact, and Mexico, Spain, France, and even Italy would not present the spectacle that they do.

There is need here as well as elsewhere for a comprehensive program of parent education along intelligent lines. To train the parent-teacher will multiply indefinitely our efforts, and build the real foundations of a Catholic civilization.

All desirous of serving in Catholic action, particularly the mother and father in the home, will serve more effectively if they see it as Father Palau puts it:

"Did you but know the sweetness of doing good to others and the greatness rising from teaching others the way to heaven, you would do far more than you do."

Art and Design in the Grades

Martin F. Gleason, Joliet, Illinois

Editor's Note. This is the fourth article of a series by Mr. Gleason, which is being published in THE CATHOLIC SCHOOL JOURNAL during the present school year. These articles discuss the principles of teaching design and decoration in elementary schools with particular attention to the needs of the pupils and the average ability of teachers. The writer has been a teacher and supervisor of elementary art education for many years, and is well known for the practicability and high artistic value of his work.

IV. APPLYING ACQUIRED KNOWLEDGE

THE child is given opportunity to use what has been acquired in past experiences. A test is made of his skills in the expression of decoration. Demands are made on his power to proceed, both mentally and physically, in evolving a decoration.

The skill of a teacher may be measured by her ability to organize the experiences of the child's past so that they become the basis of his present and future activities. Realizing this, it is not difficult to see that she must arrange her succession of problems so that they move easily from one to another, increasing in value and extending the experiences of the child as they go on. In following up the course suggested in this series of articles, it should be kept in mind that the activities outlined in one issue form the basis for those which are to follow. The teacher should see to it that all principles are developed so that they readily form starting points for more advanced work. It is the aim in these present pages to show how this theory may be applied.

At this stage of progression children who have the opportunity to do the work suggested in previous articles have some notion of what is meant by a decoration, what factors enter into it, and how to organize these factors to bring results. They have developed an idea of the unit and how to formalize its repetition in arrangement. It is due them now that they be given

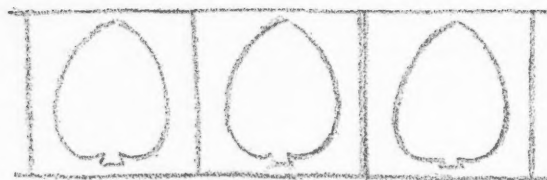


Plate I. A simple beginning for developing a design

a chance to utilize their knowledge and skills in working out their own salvation. Incidentally, a desirable amount of drill comes in which will help fix past development.

Decoration must catch the eye; it must hold the eye and interest the brain. A plain piece of paper has no forceful power to hold the eye or interest an observer. The same piece of paper with a simple square drawn upon it has slightly increased holding power. Three squares drawn upon it in some sort of related plan would give the paper even greater attraction to the eye.

Whenever we make a change in the surface of a piece of paper that makes that paper more attractive to the eye, we enrich it. It might be said we have made it more interesting. Helping children to appreciate this enrichment and showing how to obtain it will go far toward increasing their power to produce decoration. Working out the simple problems enumerated here, will do much to bring this about. As they do them children will unconsciously be storing away ideas and processes for future use.

Analysis of the illustrations accompanying this discussion will reveal that it is the application of the principle of variety that brings about enrichment. Just a word of warning is necessary. Remember always that

variety and enrichment should be restrained and tempered by simplicity. The wise teacher, of course, will never curb the spontaneity of her charges just for the sake of obtaining perfect results. She will bide her time and casually and patiently bring about an appreciation for the simple. An excess of variety is confusing and repulsive.

Very often children need to be given a starting point in order to achieve success. In these problems in the production of variety we will furnish the starting point in the form of a simple border involving a unit of repetition taken from

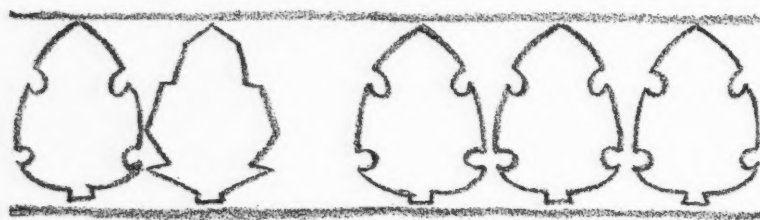


Plate II. Natural modification of outline of simple form

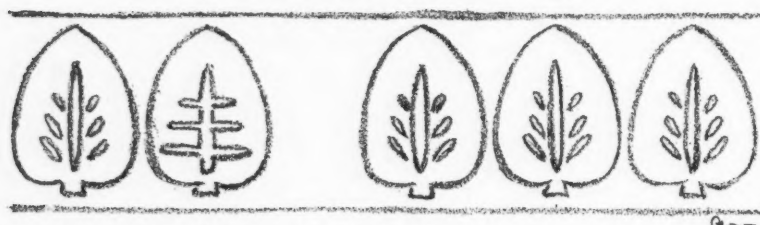


Plate III. Modifying the surface as suggested by veining of leaves

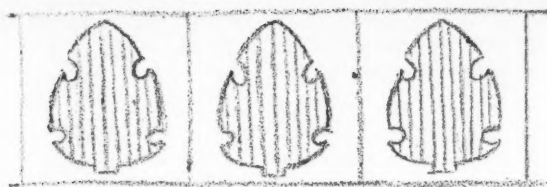


Plate IV. Effect of light and dark values

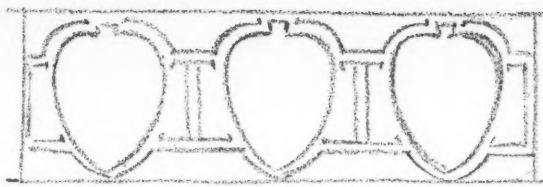


Plate V. Connecting the units by decorating the intervening spaces

the leaf shape. Each succeeding problem will call for some modification of this same plan. Plate I illustrates the beginning scheme.

Problem I. Modifying Outline of Unit. If we examine nature even casually we will see she carries suggestions in her innumerable forms of growth for the production of variety in decoration. After one observes the general shape of a leaf form perhaps the next point of interest is the general outline. The modification of this outline as nature carries it out gives us an idea of change which we may use to enrich the very simple form shown in the original sketch. Plate II shows what we should work for.

Problem II. Modifying Surface Unit. This problem is based on another hint which nature supplies. Veining in leaves offers a scheme for varying the surface of the leaf shape. Plate III is the outcome of this thought. It will prove profitable in taking up this plan to draw attention to the fact that nature arranges herself in a more or less formal way. This will help instill the notion of symmetry.

Plate IV suggests a treatment which comes from the use of varying values — light and dark. This problem may be considered as an outgrowth of Problem II.

Problem III. Modifying Inclosing Spaces. Making shapes used in decoration appear to belong to each other is an everpresent task. Some exercise in the development of this requirement may be obtained in such problems as the one suggested here — making the boundary of inclosing spaces come into closer relationship with the unit. Plate V offers suggestions for carrying out this thought.

Problem IV. Arranging units to make a complete decoration many times leaves background spaces, the enrichment of which adds much to the decoration. In supplying this enrichment care must be taken to see

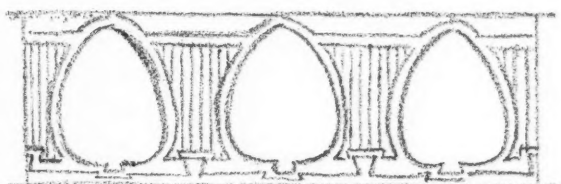


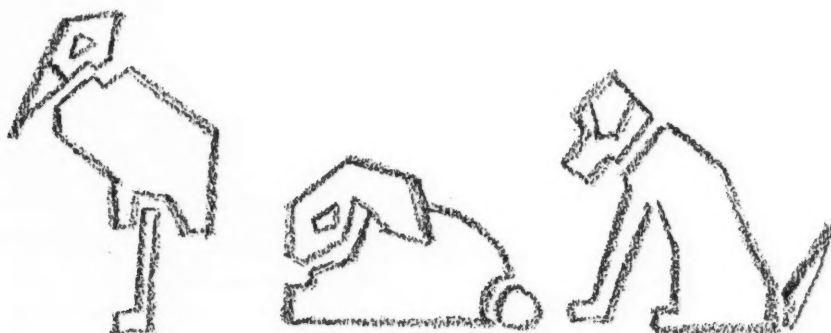
Plate VI. A simple background decoration. The form follows the general shape of the space

that whatever is inserted fits the space harmoniously. A safe rule to follow is that of making the inserted form take the general shape of the background space in which it is located. In Plate VI, note the fitting together of unit and background forms. Observe, too, that the background form follows the general shape of the background space.

In these problems we have need for the further development of technique. Physical development, related to the execution of decoration should travel apace with mental development. We must always remember, too, that physical skill is nearly always possible of attainment and that a reasonable degree of perfection in the expression of decoration is essential.

The added point in technique is covering surfaces with crayon. A crayon-covered surface should be semi-transparent. This quality is obtained by a light stroke, a broad stroke (succeeding strokes not run too close together), and an orderly stroke. In the accompanying illustrations note that all strokes run in the same direction and that they are continuous — that is, the crayon traveled from the top of space to the bottom without stopping.

Note. The article for next month will deal with the mechanics necessary for execution.



Animal forms for design purposes

Can Old-Type Tests be Improved?

William T. Miller

Editor's Note. We welcome this "good word" for the old type of examination. It seems clear that the substitution of 50 minutely specified questions does not accomplish the same purpose as the asking of a single general question. We are not speaking in comparable terms. These methods might, at times, supplement each other. Our opinion of the true-false tests was given editorially in August. On the other hand, we do not believe, with the author of this article, that "give some reasons for the commercial importance of Chicago" is any less definite than "give three reasons for Chicago's commercial importance." The latter question will bring forth three reasons previously formulated by teacher or textbook, and the former opens the possibility of the student's own formulation of one, two, three, four, or five reasons.

THE general impression one gets from perusing the literature devoted to "new-type" tests is that the so-called old-type form of examination is so full of defects as to be fit only for the educational scrap heap. All sorts of claims are made for the "new-type" tests, the chief virtue attributed to them being their "objectivity."

Elene Michel, in a book called *Teaching Values in New Type History Tests*, says: "When instructors realize that objective examinations bring comprehensiveness, reliability, and validity to the measurement of achievement, improved methods of instruction will result." The assumption seems to be that, since objective tests admit of a large number of responses in a short time, they are very comprehensive; that, since these tests eliminate the personal equation in their marking, they are very reliable; and that, since they allow for the testing of facts without the difficulty of language interpretation, they are very valid.

Now all of these claims may be true about new-type objective tests, and there still may not be any reason for abandoning the old-type examination question. For, in the first place, we feel that there is one form of ability which is not adequately tested by the finely divided new-type examination. This is the power to organize material in any field of knowledge into a connected whole by making a logical and accurate statement in response to a single comprehensive question.

With regard to this power to put together an organized story on any subject, there are some curious misconceptions. The first is that the value of such a piece of work depends on the number of facts enumerated, rather than on the causal relations shown by the order in which the facts are stated. To illustrate this misconception, we quote from the book previously mentioned:

"Brinkley's study at the Horace Mann High School in New York City compared the comprehensiveness of the two types of examinations. Twelve minutes was allowed for a true-false test of fifty items on the Federal Constitution. Two weeks later the same class was given a 15-minute essay test in which each pupil was to select one of the following topics:

"I. The compromises of the Constitution.

"II. How a bill becomes a law.

"III. How a federal nation was formed from a confederation of states.

An analysis of information items in the responses showed the following results:

"For the true-false test, the average number of items responded to was 49; for the essay test, the average was 12, while the smallest number given was 5, and the largest number was 22."

The trouble in this experiment was that conditions were so different. Small wonder that there were 49 responses when 50 helping ideas were presented. Without the assistance of these 50 ideas, of course the number of facts remembered was smaller. How could it be otherwise? But we maintain that 10 or 12 well-selected ideas on any one of these topics, arranged into a well-organized paragraph, shows a better grasp of the subject than the 49 assisted recall, unorganized responses.

The second misconception is that the old-type examination question is of necessity vague and inexact. In the topics mentioned, we find one: the Compromises of the Constitution. This is a broad topic, and to answer it fully would require a large number of facts and a strong power of organization. But it is often possible to divide such a topic into several questions, thereby securing more definiteness, more comprehensiveness, and more of what is sometimes called validity. At the same time each topic may be large enough to allow for the display of some power of organization and connected thought. As examples of such a division of topics, take the following:

1. What compromise was made between the large states and the small states?

2. What compromise was made between the white population and the black population in apportioning representation and taxation?

3. What compromise was made about the slave trade and the regulation of commerce?

This leads us to the conclusion that, instead of condemning the old-type or essay form of examination absolutely, we should recognize its inherent value, and devote our thought to the problem: How can it be improved? Quite evidently the greatest improvement must come in the form and content of the questions. They must be comprehensive enough to demand some concentrated, organized thought in their answers. They must, at the same time, be simple enough to avoid the necessity of extreme length in the response.

As to the form of examination questions, the greatest care ought to be exercised to make them clear, concise, and exact in their demands. In this respect we can often improve the objectivity of essay questions. The commonest need in this matter is to make questions

more definite. As one example, let us take this question: Give some reasons for the commercial importance of the city of Chicago. The word "some" is indefinite. How much better the question would be if phrased as follows: Give three reasons for Chicago's commercial importance. Similarly, we may improve the form and content of many examination questions, and thus obviate many of the objections made to them.

Another way in which essay-type tests may be improved is by giving more attention to the technique of marking answers. If the questions are made more exact and definite, better standards of marking can be evolved. This will go far to overcome the criticism of the excessive effect of the personal equation in the teacher's marks. The question should reflect the teach-

ing. If the facts taught have been definite and exact, it is reasonable to expect that a question can be framed that will demand the same exact and definite facts in its answer. In this way greater objectivity is attained.

We recognize the great value and convenience of the new-type, objective test for the measurement of achievement in fact knowledge. But we should regret to see the essay form of examination response abandoned, because it gives the best measure of the pupil's ability to reason and to organize his knowledge. We recognize the defects of the old-type test question as sometimes given; but we hope that some constructive attention will be given by teachers to the possibility of improving these old-type tests so as to eliminate their evils while retaining their virtues.

Myths and Legends in Education

Sister M. Agnes

Editor's Note. We are pleased to publish this entirely independent confirmation of the point of view presented in the editorial article in the October number on the Holy Guardian Angels. The point of view here presented will save us from many errors in fields other than those illustrated in the article.

GENERALLY speaking, as soon as children are able to read for themselves, certain books of fairy tales are put into their hands, and the little ones derive much pleasure from the reading. We should be reluctant to deprive them of these joys of their awakening imagination; and yet, unless these stories are accompanied by some judicious comments on the part of older and wiser persons, they may give very false views of life and incorrect principles that will perhaps linger for a long time in the minds of our young people. It may be objected that this is taking these little works of fiction too seriously, more so than do the children themselves. But I am not referring to the extraordinary, superhuman incidents related, which perhaps are hardly more extravagant than some adventures in the books for older readers. I am thinking of the conclusion of these fairy tales, not exactly the "happy ending," which we all rather like, however untrue to life, but that "happy ending" which invariably means worldly prosperity, earthly happiness in the person of a charming prince or princess, with riches and honors that enable them to "live happily ever after." In these days, perhaps always, when our young people are inclined to magnify the advantages of wealth and position, and to limit their ideas of success and happiness to this present world, it seems a little regrettable that they should imbibe these ideas from their earliest reading, and then have to be laboriously educated out of them.

Of course, even the most rigid critics of these stories would not go so far as to condemn them altogether. They seem almost a necessary part of everyone's edu-

cation, and the allusions to them in so many of our best literary works are so frequent that we should lose much pleasure and perhaps miss the meaning of many passages in such books, if we had never heard of Cinderella and her glass slipper, Jack and his beanstalk, the Sleeping Beauty, or the other celebrities of fairyland. I would merely suggest that we add to such stories a practical hint that many virtuous young girls do, their daily work as faithfully and amiably as Cinderella without having a fairy godmother who sees to it that they get their reward in this world and are drawn from their poverty and obscurity by a rich and devoted Prince Charming. We may remark that the reward of virtue is indeed certain, but it may come only in a future life, where, however, it will be both satisfactory and enduring.

Angel Stories

Some Catholic writers have suggested that in stories for children we substitute Angels for fairies; and Father Faber, Hugh Benson, and others, have written some pleasing stories of this kind. But they are not wholly satisfactory, since they seem to lower our conception of the nature and office of Guardian Angels. After reading such examples of their supernatural power and their benevolent interference in the ordinary affairs of human beings, a child might easily be led to consider his Guardian Angel as a sort of fairy godmother ever watching over his temporal welfare, ready to rescue him from unpleasant accidents, and save him from the consequences of his own imprudence.

We have all seen pretty pictures of careless children playing on the edge of a precipice and saved from a disastrous fall by the loving care of his Guardian Angel. Or the artist represents a thoughtless child amusing himself among alluring flowers while a heav-

only spirit protects him from the attacks of an insidious serpent hidden among the flowers. Older persons will, of course, see the allegorical meaning of such pictures, and pronounce them beautiful and instructive. But small children are likely to take them quite literally, and then expect their Guardian Angels to shield them from all the ills of life, even an automobile accident caused by their own carelessness.

It is true that many authentic stories are told of the remarkable protection afforded by Angels amid earthly troubles, as we read in the Old and the New Testament, such as the story of Tobias and the Angel Raphael, and the deliverance of St. Peter from prison through the ministration of an Angel. But these instances of miraculous aid furnished by heavenly spirits are comparatively rare, and occurred only for important reasons affecting the glory of God or the spiritual good of man. Hence, while inspiring our little ones with devotion to their Guardian Angels, let us be careful to explain the true nature and office of these heavenly spirits, who are chiefly interested in our souls and their eternal salvation.

Misleading Stories

Far more serious are the errors that arise from certain well-meant but misleading works of fiction dealing with the life of our Divine Savior. An author runs great risks who draws on his own imagination for facts not mentioned in the simple but supremely beautiful story told in the Gospels. During the Christmas season, our Catholic magazines and books for children often contain stories relating to the childhood of Christ. At first reading, they seem very lovely and edifying, but the miraculous incidents related leave the impression that the Child Jesus was constantly using His divine power to save Himself, His Holy Mother, and St. Joseph from the human inconveniences of fatigue and labor, hunger and thirst.

In one such story published recently, the flight into Egypt is described in detail with the trials of the Holy Family on their journey through a dry and desolate region. Weary and thirsty, they are unable to find water. The Blessed Mother lays the Divine Child down on the sand, and, as His tiny hand touches it, behold! a fountain of clear, cool water springs up, enabling her and St. Joseph to quench their thirst and be happy. Any intelligent child would naturally ask, Why didn't the little Jesus prevent that painful journey by using sooner His divine power? Before leaving Bethlehem, He might have shaken His small finger at King Herod and the royal tyrant would have fallen lifeless from his throne; thus the massacre of the Holy Innocents would have been prevented and all necessity for the flight into Egypt. But the infinitely wise designs of God are not worked out in this convenient way.

A little further on in the same story, when the Holy Family is settled in Nazareth, they find themselves one day so poor that food is lacking for the evening meal. The boy Jesus, now ten or eleven years old, smiles con-

fidently, goes to a window, stretches out His hands, and lo! they are filled with bread and luscious grapes. If the needs of the Holy Family were thus easily supplied, how much less sympathy and admiration we would feel for Their life of poverty and labor at Nazareth.

Reading such stories, we could almost be led into the skeptical spirit of the infidel Mark Twain, who commented mockingly on the incidents that he imagined to have happened in the workshop of Joseph, the carpenter. Think how convenient it must have been, he wrote cynically, to be helped in one's work and to have all one's blunders corrected by a young Person with divine powers. For example, one day Joseph would find, after sawing his wood, that the board was too short; then Jesus would touch it and it would become just the right length. On another occasion, the plank would be too long or too wide for the required use; the divine finger would be applied, and the plank would shrink to the correct dimensions. We feel indignant at such familiar and irreverent treatment of a holy theme, yet our fiction writers and painters may give equally wrong impressions.

The sojourn in Egypt seems to be a favorite subject with artists. We are all familiar with the well-known picture that represents the Holy Family resting under a palm tree, while a little Angel perched among its branches bends down and obligingly hands some ripe dates to St. Joseph and the Child Jesus. Another picture, pretty as a work of art, represents the three holy Travelers on the river Nile, quite unconcerned about the means of navigation, as some heavenly spirits have relieved them of all such work and worry. St. Joseph is comfortably sleeping in the stern of the boat, the Holy Mother is also asleep, resting her head against the shoulder of the divine Son, Who is standing serenely unoccupied while some lovely Angels, holding silken cords attached to the prow of the fairylike boat, draw it over the peaceful waves of the river Nile. All very pretty, but is it true to facts, as we find them recorded in the Sacred Scriptures? And do such pictures and stories inspire us with greater love and reverence for the sacred humanity of our Savior, Who was pleased to teach us by word and example how to bear human sufferings and labors?

Teach the Truth

Older persons may correct false impressions derived from such fanciful pictures and stories by their better knowledge; but we must be careful to teach our young people that the only authentic stories of our Lord's life and actions are the Gospels, and that nowhere in the sacred records do we find Him working miracles for trivial reasons, or to save Himself from such human ills as fatigue and labor, hunger and thirst. Satan was foolish enough to suggest to Christ to relieve His hunger by turning stones into bread, but the Savior rejected his suggestion with scorn. Neither do we find Him working a miracle to appease His terrible thirst on the cross. During His public life, He worked in-

numerable miracles to relieve the miseries of others, but "bore our infirmities" Himself. The earthly-minded Jews, like the tempter after the forty days' fast, believed such self-sacrifice in a God impossible, convinced that if Christ possessed divine power, He would certainly use it to save Himself from suffering and insult and come down from the cross. Of course we know He could have done so, but would He then have had the same claim to "draw all hearts to Himself"? Those who ignorantly or thoughtlessly believe that our Savior's divinity so absorbed His humanity that He had only the appearance of a human body and really suffered nothing, commit the grave error of Eutyches, so strongly condemned by the Church in the fifth century.

Though the little fictions and paintings I have mentioned may not lead to so deplorable a heresy, yet they tend to lessen the love and gratitude we owe to our Divine Lord for His life of very real poverty, labor, and suffering; and we owe it to Him to give correct ideas of His life and personality to the young persons whom we instruct. Some years ago, in a school that admitted other children than Catholics, one of our Sis-

ters, who had related to her pupils the story of Calvary, was startled by the question of a little Jewish boy, "If Jesus was God, why didn't He come down from the cross?" — It was not the mocking cry of his ancestors nineteen centuries ago, but merely the natural expression of a child's wonder that Anyone Who possessed all power should not use it to save Himself from suffering and death.

If the idea of a Divine Being voluntarily embracing poverty, labor, and suffering, instead of riches, ease, and pleasure, was "a scandal to the Jews and folly to the Gentiles," and if it is still difficult even for Christians to learn that sublime lesson, how can we expect children to absorb the principle without much careful instruction? Let us then endeavor, from the teaching and example of our Savior as recorded in the Gospel, to make our young people see the beauty of self-sacrifice, and that only thus can their lives have a "happy ending," not in this life perhaps, any more than did the Savior's, but in the life eternal, where they will discover that they are really princes, children of a royal Father, and heirs of His Kingdom.

The First Christmas Eve

Sister M. Rosalina, O.P.

TIME: The Night Christ Was Born

PLACE: On the Outskirts of Bethlehem

CHARACTERS

THE BLESSED VIRGIN MARY

A GROUP OF ANGELS

ST. JOSEPH

AN OLD MAN, THE PROPHET

THE ANGEL MESSENGER

THE WOLF

SHEPHERDS

1. ABRAHAM

4. DAVID

2. JOSHUA

5. JUDE

3. ISAAC

6. SIMEON

7. JAKE

ACT I

[The shepherds' camping grounds. A wood scene or several evergreens arranged on standards; a few stumps; shepherds grouped here and there, some sitting on the stumps, some leaning upon their staves; flowing water.

See suggestions at the end of Act I for arranging the camp fire and the water so as to make them look as natural as possible. Just as the curtain rises, two or three shepherds may be seen picking up sticks and twigs and placing them upon the heap that was already prepared for the camp fire. Two others may pretend to catch sparks from two pieces of flint that they strike together, while one fixes the flashlights so that they will glow from under the red paper as described in the notes.]

JOSHUA: [Entering.] What a silent night! The wind has ceased to howl, and the twinkling stars seem to make their appearance in the sky. [Walks up and down the front of the stage looking at the sky, throwing his arms out, then folding them again and again trying to keep himself warm.]

ISAAC: It seems as though we'll have fair weather tomorrow. It was so bitter cold all day, even now I have the shivers. [Pushes himself through the crowd nearer to the fire.] Let me nearer to the fire, I'm nearly frozen stiff!

JOSHUA: [Advancing toward the fire.] Yes, boys, that is true; I, too, nearly froze to death last night. [Draws his furs or blanket around his shoulders.]

JUDE: It certainly was cold all day. [Huddles close to the others.]

JAKE: Aren't you fellows ashamed to talk like that? Why didn't you build a fire out in the fields if you were so cold? [Puts his thumbs under his arms and struts about.] Why isn't this man cold?

DAVID: Be careful, be careful, don't brag! What did you do last night? I saw you jumping around like a rooster with his head chopped off. [Pokes the fire.] I thought you'd surely die!

[All laugh.]

JUDE: Ho! Ho! Ho! Where did he jump to?

DAVID: Where? Why, all around, of course! Up and down that hill yonder [points] and around and around himself. Ho! Ho! Ho! and now he likes to brag!

ISAAC: Let us stop this nonsense, boys, and go to sleep! Tomorrow morning we'll be so tired and sleepy we will not be able to open our eyes.

ALL: If you want to go to bed so early, then go!

JUDE: Why, don't you know, fellows, he's used to going to bed with the chickens.

[All laugh.]

ABRAHAM: Say, do you know what, there was a wolf prowling around here this morning!

JAKE: Let's not talk about wolves at this hour of the night; let's rather have some music; or somebody tell an interesting story.

ABRAHAM: Yes, Simeon, where is your mouth organ? Come with a jig! I'll dance for you! [Simeon plays while Abraham jigs.]

JUDE: But where did Grandpa go to?

DAVID: [Searchingly.] Sure enough, he's not here!

ABRAHAM: What do we care about the old man? [*Prepares his bed.*] Let's go to sleep!

ALL: Yes, we are all going; for tomorrow we have a hard day's job ahead of us! [*All prepare their bed upon the ground near the fire.*]

JAKE: Say, Jude, you stay awake and keep the fire agoing like a good chap!

ALL: [*Covering themselves up with their blankets.*] Ho! Ho! Ho! We thought that you were not afraid of the cold!

JAKE: No, I am not afraid of the cold, but I just like to see the fire burn!

JOSHUA: Well, you can't see it burn while you are sleeping, so I make the motion that you stay up and watch it!

ALL: Yes, yes, we second the motion! [*All fall asleep.*]
[*The old man comes in leaning on his cane; he looks around; he warms himself near the fire. He falls asleep.*]

[*Soft music is played while a wolf comes prowling along. He sniffs at the ground here and there, then crawling toward the moving waters, he pretends to drink. After a while he dips his paws into the water and crawls off.*]

[*Angel voices are heard singing behind the scenes. If accompanied by a violin, they make a deep impression upon the audience. "Oh! Lovely Infant, Dearest Savior," taken from the old edition of St. Basil's hymnal, is very appropriate for this scene. Sing one verse only.*]

SIMEON: [*Awakes — jumps at the words, "and the echo" — runs about in fright — falls upon his knees and remains there until the singing ceases. Now running from one to the other he shouts:* Shepherds! Shepherds! Arise and look! See what is happening! The whole sky is ablaze! Jake! [*Shakes him.*] Wake up! Jude! [*Shakes him.*] David! [*Shakes him.*] Isaac! [*Shakes him.*] Wake up! Wake up! Oh! Oh! The sky is on fire I believe the end of the world is at hand! [*Shakes a few more.*] Wake up, you sleepy folks, can't you see?

[*Use a spotlight during this scene.*]

ABRAHAM: Are you crazy, and what do you want? What is this noise about? What is the matter? [*Turns over and falls asleep again.*]

JOSHUA: What's going wrong, are you having a nightmare?

SIMEON: [*Shaking him.*] No! No! Not a nightmare! Look and see what is happening! [*Kneels upon one knee with one hand pointing toward heaven, and the other shaking Joshua.*] Joshua, Joshua, it seems as if the heavens are on fire! I hear beautiful music — Heavenly voices! Oh! I am afraid, what is going to become of us? What is going to happen?

ABRAHAM: Don't be so silly! It is just the shepherds yonder. Go to sleep!

SIMEON: No! No! Abraham, just look and listen! [*Remains in a kneeling posture while the angels repeat the "Gloria." During this music, Jake awakes and falls upon his face.*]

SIMEON: Oh! Oh! It must be the end of the world! [*He picks up his blanket and runs about in fright.*]

ABRAHAM: Let us wake the rest up! Hurry, do! [*Scrambles around for his furs; then rushes to the sleeping shepherds.*]

ABRAHAM: [*Running.*] Wake up, I said, you sleepy folks! What is the matter? Don't you hear the music?

JOSHUA: [*Stretching.*] My! My! What is the matter? What is going on? [*Jumps to his feet.*] The sky is on fire!

[*All Awake.*]

ISAAC: Goodness! Goodness! What will become of us!

DAVID: Hurry, look after our flocks, or we shall all perish!
ABRAHAM: We cannot do anything without Grandpa! Wake him! He'll tell us what to do!

SIMEON: [*Running up to the old man.*] Grandpa! [*Shakes him.*] Grandpa! [*Shakes him.*] The sky is on fire! Wake up!

[*Grandpa wakes lazily, then stretches for a while — the angels behind the scenes sing one verse of "Come All Ye Faithful," while the shepherds and the old man fall upon their knees in adoration.*]

OLD MAN: [*Rises — takes a few steps — falls upon his knees.*] Now, I know that the prophecies are fulfilled! You

know, dear children, it has been prophesied that some day the Messiah will be born! Truly, the time must be at hand! Rejoice at this great privilege!

[*Raises his hand up to heaven.*] Glory to God in the highest, and peace on earth to men of good will! [*Goes toward the shepherds, who seem to be very frightened.*] Don't be afraid my dear shepherds, just wait here for a while until I run home and look up in the book of prophecies where the Messiah was supposed to be born. [*Exits.*]

[*When the old man exits, the angel messenger, appearing upon an elevation in the rear right-hand corner of the stage, sings the words of "The Angel's Message," that begin with "Fear not" until "For unto you," which is taken up by the entire choir of angels behind the scenes. While the singing is going on, the shepherds should stand in frightened postures as if amazed. Have some lean upon their staves, others fall upon the ground and remain there until the singing is finished. The angel delivers his message and disappears.*]

ANGEL MESSENGER: [*After the hymn.*] Why do you look so frightened? Fear not, for I have come to announce to you tidings of great joy. This day is born unto you, the Son of all mankind, the Savior of the world! Go to Bethlehem, and there you will find Christ the King wrapped in swaddling clothes and laid in a manger. [*The Angel disappears — the multitude of angels sing "O Holy Night."*]

ABRAHAM: Who is this stranger, so beautiful and so kind?

DAVID: I was sore afraid of him!

ISAAC: I tell you boys, it must be the end of the world!

JOSHUA: But what was he talking about, I could not quite understand?

JAKE: Why, didn't you hear? He was talking about the Messiah, just as Grandpa did before! He told us to go to Bethlehem and there we shall see Him wrapped in swaddling bands and laid in a manger.

JOSHUA: But isn't that a strange place for a King to be laid in? I was so frightened, I could hardly hear what he said!

JAKE: Yes, I heard him say that the King was in a stable, in a stable in Bethlehem!

ISAAC: Then let us go!

JUDE: Yes, let's go!

DAVID: Let us wait and see what Grandpa has to say about all this before we start out!

JAKE: Yes, let us wait for Grandpa, then he can lead the way to Bethlehem.

[*Grandpa comes in with a Bible in his hands.*]

JAKE: [*Rushing toward him.*] Grandpa! Grandpa! We had a strange visitor. He was so very beautiful, I cannot describe him to you! He told us all about the Messiah, and bade us hasten to Bethlehem to adore Him.

OLD MAN: [*Falling upon his knees and raising his arms to heaven.*] Heavenly Father! We thank Thee for sending us this long expected Messiah. [*Arises and goes toward the shepherds.*] Children, take whatever gifts you have and let us hasten to Bethlehem to adore the Infant Savior. It had been prophesied [*shows the Bible*] that the Savior of the world was to be born in a stable in Bethlehem. Hurry, then, my children, and do not delay!

[*The shepherds move on while the angels behind the scenes sing, "Glory be to God on High" from the "Angel's Message."*]

OLD MAN: 'Tis true, now I see through it all! I recognize the Angel of the Lord, the Messenger of God! But let us hasten to the Angel's bidding! [*By this time all should have left the stage.*]

[*During this short intermission, have the angels sing the first verse of "Angels We Have Heard On High." During the "Gloria" have the shepherds return with their gifts.*]

OLD MAN: Well, boys, are you all ready to go?

ABRAHAM: See, Grandpa, I am going to give this little lamb to the little King!

JOSHUA: I have two chickens for the Babe!

DAVID: And I have a basket of fruit!

JAKE: See what I have! A quart of fresh, warm milk!

OLD MAN: And what are you going to give, Simeon?

SIMEON: I have a pair of turtle doves. [*Carries a crate.*]

OLD MAN: Now, boys, let us hurry on to Bethlehem!

ALL: Yes, Grandpa, we shall hurry, for we are all so anxious, oh, so anxious to see the newborn King!

OLD MAN: Then let us be going!

[*While the shepherds are leaving the stage, have the angels behind the scenes sing the third verse, "Come to Bethlehem," etc. of "Angels We Have Heard on High."*]

[*End of Act One.*]

Suggestions for arranging a water scene along the banks of a camping ground:

Take two narrow boards or laths that will reach across the entire front of the stage. If this is impossible, join two shorter boards by using small hinges. This will be handier to handle because you will be able to fold the boards not in use. Now nail to one of these boards strips of cardboard about five inches wide; to the other board, strips of cardboard about six inches wide, then color the cardboard on both boards, so as to represent water. First cover the entire surface with blue chalk, then represent the waves with white, black, and a dark-blue color. Cut the tops of these strips waved.

Stand these boards across the entire length of the stage, the higher board beyond the lower one and about eight inches apart. Have two boys managing each board behind the scenes; one at each end of the board. To give this action the effect of flowing water, have the boys tending to these boards pull them slowly from left to right. While the boys managing the first board pull to the right, the boys managing the second board should pull to the left at the same time. This action must be kept up all during the scene. Pans of water may be placed in between these boards here and there so when the wolf comes in to drink or when he dips his paws into the water, it will look real. Some of the shepherds, too, may use the water to wash, etc.

The Camp Fire

If the boards for representing the water are used, the camp fire will have to be built on an elevation of some kind so that it will not be hid behind the boards. Arrange a platform or several boxes in the center of the stage where the fire is to be made. Arrange sticks, twigs, and crêpe paper (red) in such a way as to make a good pile for a camp fire. Set two flash-lights into this heap under the red paper so that when the light is on, a pretty red glow will be seen. Dim all the stage lights so that a night scene will be represented.

ACT II

THE STABLE OF BETHLEHEM

[*A Wood Scene. Put up a small manger filled with hay. Upon this hay, lay an Infant Jesus statue as seen in Christmas cribs. Any religious-article store will be glad to lend or rent one to you for the occasion. Have a child representing the Blessed Virgin Mary on one side and one representing St. Joseph on the other side of the crib in a kneeling posture. Group the angels around this Holy Family, and here and there in between the evergreens. Have some elevated upon artificial rocks; this gives the scene a prettier effect than if they are all on the same level. Just as the curtain rises have the angels accompanied by a violin, sing "Silent Night." During the second verse, the shepherds may enter with their gifts. Have them fall on their knees beside the crib and remain there until the music ceases.*]

OLD MAN: [*Rising.*] Now children, offer your gifts to the heavenly King!

ABRAHAM: [*Going up to the Infant.*] Dear little Infant! I realize that You being our God, are not in need of anything, but accept this humble offering from a poor and simple shepherd like me. [*Presents his gift.*]

JOSHUA: Oh, my dear Savior! I see You are trembling with

cold. Take my poor offering, too. [*He covers the little figure with a little shawl.*]

OLD MAN: Hurry, children, hurry! Offer all you have.

SIMEON: [*Placing his crate upon the floor beside the crib.*] See, little One. I have a pair of turtle doves for You!

JAKE: Take my poor offering too, a bottle of fresh, warm milk!

DAVID: And I, dear Child, have a basket of fresh fruit for You.

OLD MAN: Dear Savior of Mankind! You have come down from Your heavenly home to abide with us wretched sinners. You have chosen this humble stable as a place of rest, and have invited us poor shepherds to be Your first guests. Thank You, Infant King, for this great privilege and accept our humble offerings as a token of love for You.

THE ANGEL MESSENGER: Ah! dear visiting friends, shepherds and chosen ones, how fortunate you are today to behold your Infant King lying in a manger, a bed of straw, showering His choicest graces upon you all. He is Christ the King, the Savior of the world. He comes to redeem you from the snares of Satan on account of Adam's fall. Adore Him and sing His praises, all.

[*Have the entire group sing any appropriate hymn for the closing.*]

Suggestions

An ox and an ass may also be used in this act. Procure these animal heads from a costume supply house. Arrange these characters behind the manger or in and between the evergreens so that the heads only are seen.

A third act may also be introduced by having the shepherds and the angels grouped as in Act II, then during some appropriate hymn, have the three Wise Men from the East, come in. Each must carry a gift, which he, in turn, must present to the Infant King. After the offering another closing hymn may be sung.

Costumes

THE BLESSED VIRGIN MARY: Long white gown, blue cloak, white veil covering her head. Trim the edges of these articles with narrow gold bands. Paper may be used very effectively.

ST. JOSEPH: Long lavender gown, brown drapery around his shoulders, white wig, staff.

ANGELS: Long robes in delicate blue, lavender, pink, green, white, and orchid colors. Draperies of veiling trimmed in gold and gold head bands add beauty.

SHEPHERDS: Outfits made from burlap sacks are recommended. Furs and auto robes may be thrown over their shoulders. Each shepherd is to have a long stick.

WOLF: Gray suit with wolf's head.

OLD MAN: Same as shepherds. Long white wig.



TIME ALLOTTED TO ARITHMETIC

In 1930-1931, the Detroit public schools conducted an experiment to determine whether lengthening the 20-minute arithmetic period in the second grade to 30 minutes would affect the achievement of pupils. The tentative conclusions reported in the *Detroit Educational Bulletin* by Irene Sauble, supervisor, are:

1. Nearly all pupils in 2B profited to some extent by the extra time, but those in 2A made no gain.
2. The amount of gain in 2B was not considered proportionate to the additional time expenditure.
3. In 2B pupils of average or above average age for their grade profited, while the very young (6-year-old group) made no gains.
4. Pupils in 2B of above average and below average intelligence profited equally.
5. In 2B native white and colored pupils profited from the additional time, but the foreign group did not.

Practical Aids for the Teacher

FIVE AIDS IN READING
Sister M. Leonarda, O.M.

I

Pictures are placed on the ledge or in any convenient place. These pictures may be procured from a publisher, or they may be cut out and mounted. They represent the first nouns and verbs in the child's vocabulary, as house, tree, nest, run, jump, play, etc.

The little ones stand at the table. The teacher holds a flash card before them, as

sheep

 John takes the card, goes to

the ledge, and stands near the picture of the sheep. If the children bow their heads in approval, he may place his little chair in front of the picture, and sit there, proudly holding his card so that all may see it. The game is continued until all cards and pictures are matched. The game should last about three minutes.

II

Flash cards are arranged on the ledge. The teacher says, "My name is Bo-peep, I've lost my sheep. Now who will help me to find them?"

Hands are raised, children are selected to help find the sheep. Each child takes a card containing a known word, and returns to the teacher saying, "I found a sheep named *house*." "I found a sheep named *too*."

If the child names his sheep incorrectly, the teacher covers her face with her hands. The little one must then go to some other child for help, returning to the teacher when he knows the name of his sheep.

When this game has been played a few times, the teacher withdraws from any active part and allows some dependable child to be Bo-peep. The game is continued for two or three minutes. After that, the interest begins to lessen.

III

The teacher holds the flash card before the children. Billy or Mary will then give a sentence using the word on that card. The teacher first tells orally or by sign whether the sentences are to be *asking* (?) or *telling* (.). When the teacher holds the card before the class, she places a blank card over it. Then she removes the blank or curtain card leaving the flash card in view. The little ones *must never try to read when the cards are in motion*. These points may seem to be insignificant, but they are all-important in a first grade. This game forms the basis for future composition work. At the end of the year, the children are able to give three sentences if a word is presented. For example the teacher shows

bird

Little Edith may say, "The little bird has a nest in the tree. The bird can fly away. Sing a song to me, little bird."

Phrase cards are used in a similar manner. These cards have a special value in teaching the prepositions. "In" means very little to a small child, but "in the nest" fits into a picture which forms quickly in the little one's mind. Again, "day

after day" is much more interesting than plain "after." Sets of phrase cards may be obtained from any publisher of school readers, and should be used freely in the first grades.

IV

The teacher provides small cards of a convenient size as 4 by 2 inches. On these she prints the words already learned, adding the new words day by day. The little ones stand around the table. Sister distributes the cards one by one until all have been passed out. Then the game begins. Each child studies his own set. Each little one then passes his cards in turn to Sister, who listens to something like the following: "I give

you *boy*"; "I give you *nest*"; "I give you *mother*"; John says, I give you rain."

"I will not take it," answers Sister, speaking for the first time.

"Why will you not take it, Sister?" asks the visiting teacher.

Sister shows her the card on which is printed *run*, not *rain*. The card is silently passed back to John and the lesson continues. John, receiving his card, puckers up his face, runs his little fingers through his hair, then turns to Tommie, who likewise puckers up his face. John next turns to May who, receiving a smile from Sister, gives John the necessary information.

When John's turn comes again, he says triumphantly, "I give you *run*. May told me all about it. *Rain* has a raindrop over the i, and *run* has no raindrop."

This little review takes about one minute. To save her own strength, Sister does not speak unless the wrong answer is given, in which case she treats the matter as explained. She must, however,

remember the errors, and take a little blackboard drill before the children pass to their seats.

The writer always keeps at least two sets of cards, differing in color. A child will remember *bird* when it is printed in black on a pink card, but he may not recognize it when it is printed in blue on a white card. Little ones see details, and they may remember certain words by some accidental qualities. Ordinary flash cards may be used. However, colored cards give variety, and the children's hands are so very little that it is more convenient to use smaller cards.

V. Living Sentences

The teacher selects flash cards for a complete sentence, as: "Fly to your nest, little bird." She distributes the cards in any order, the children taking their places across the front of the room as they receive their cards. The order may probably be

nest,	Fly	.	bird	little	your	to
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The teacher then withdraws from any active part, and the children must rearrange themselves in the proper order, or have some other child do so.

To avoid having mistakes impressed on the minds of the little ones, the game should first be played by those who know the words. Gradually, the children of the second group are allowed to play, and then later on, those of the third group.



Calendar No. 1. 4 x 5½ inches

DECORATIVE CALENDARS

D. Elizabeth Roberts

Calendars are gifts which are useful every day of the year and are especially appreciated, if they are the handiwork of the sender. With white or tinted cardboard or heavy paper, a few small pictures, some calendar pads, and scraps of ribbon or cord, a variety of very attractive calendars may be made.

Calendar No. 1 measures 4 by 5¾ inches, and the design may be stenciled or transferred to the cardboard by means of carbon paper and then painted with water colors. The words, "A Glad New Year," may be done in ink or color, or gold lettering would look well on some backgrounds. The conventional hydrangea blossoms could be in pink or violet and the leaves and stems in tones of green. A calendar pad is pasted at the lower part and a ribbon, or cord may be used as a



Calendar No. 3. 5 x 7 inches

hanger, or a stand made of cardboard may be glued on the back.

Calendar No. 2, the iris design, measures 5 by 6½ inches. The design should be transferred to the cardboard and outlined with India ink. The flowers may be tinted in purple or violet and the leaves in two tones of green. The words "A Happy New Year" may be done in ink and then the scroll tinted over the lettering, or, if preferred, the scroll may be tinted first and the lettering done in color or gold. A large calendar pad may be pasted in the center or this space may be used for a small picture and the calendar pad suspended from the center by two pieces of narrow ribbon pasted on the back of the cardboard. Of course, this is a hanging calendar and requires a loop of ribbon at the top.

Calendar No. 3 measures 5 by 7 inches. The design is to be transferred to the cardboard and the outline done in India ink. The bells may be tinted with water colors in gold, silver, or bronze. The background around the ribbon may be tinted or left the color of the cardboard, and the ribbon tinted in some color that harmonizes with the background. The lettering may be in ink, in color, or the same as the bells, if a metallic color is used. A small picture should be pasted in the upper part of the panel in the center, and a calendar pad in the lower part.



Calendar No. 2. 6½ x 5 inches

PRIMARY WORK BASED ON LIFE

Grace Naumann

Editor's Note. This article is here reprinted from the *Baltimore Bulletin of Education*. It contains many suggestions for methods of basing the work of a primary grade upon actual experiences of the children. Note how the children were led to imitate these projects. Thus the children knew them to be their own and not the teacher's.

A new class brings with it new pleasures, new responsibilities, and new interests and, even though it should seem desirable, the teacher would probably find it impossible to approach her new task or to develop any unit of work in exactly the same way in which it had been done previously. Her immediate problems at the beginning of each year are: first, What are the interests of *these* children?; and second, How can I stimulate these interests and use them to the best advantage?

When school opened last September the interests of our new first grade seemed so unusually varied that they were given many free work periods, to lead them to express themselves. The experiences of the summer vacation suggested the making of mountain and seashore pictures and everyday experiences were often in evidence, but for over four weeks no

common interest manifested itself in the new class. One day, however, a little boy drew a very original farm picture and told a story about it which the children keenly enjoyed. The next day there were several farm pictures and at the end of a week a kindergarten-trained child made the request for which the teacher had been hoping, "Will you take us to a farm?"

The class trip to McDonogh farm, made on a glorious autumn day, yielded rich returns. The children were delighted with the brilliant foliage and for many weeks afterward they experienced real joy in collecting beautiful leaves and fall fruits from the trees in their own neighborhood. The farm was at its best. First we saw the animals and how they were housed. Some of the children had never been so close to horses, colts, goats, pigs, cows, and calves as they were that day. A few were fortunate enough to be given short horse-back rides. The milk house and the farm implements were sources of interest also. Then we turned our attention to the vegetables and saw something of how they grow and are stored for winter use.

A talk in class about what we had seen and learned followed by farm stories and poems brought from the children's suggestions for building a miniature farm and making farm books, pictures, and stories. The farm unit thus initiated ran for two months. It stimulated worth-while class conversation about each of the animals seen at the farm, why the farmer keeps these animals, how they live, what they eat, and how they are cared for. In building our farm we first found which buildings would be necessary and why. It was finally decided that we should have several barns for the cows, a stable for the horses, a pig pen, a shed for farm implements, a milk house, and two silos.

The children collected vegetables and made and played games based on how vegetables grow. Riddles about the vegetables provided rich language experiences and were greatly enjoyed as skill developed among the boys and girls. The farmer's preparation for winter was also discussed, why he stores food and what he himself does during the winter proving to be of great interest. Story units about the animals developed in class furnished excellent reading material. Our library grew bulky with farm books and the room was filled with paintings of Billy and Virginia, two imaginary children who had visited a farm. These paintings were later made into a book and an attractive story was written about them. The book was, however, purely a piece of creative work and not a reading unit, although later in the year the children enjoyed reading parts of it. The miniature farm was very real to the class and resulted in vigorous dramatic play. The cows made many trips to and from the pasture, the horses were led to water, the farm hands were kept busy in the fields, and the little farm was alive for weeks with hay wagons, trucks, harrows, plows, and milk wagons.

After Christmas we were again without any dominating interest in social studies. This time a series of free work periods given to elicit interests brought pictures of houses and methods of transportation. After talking things over in class, we decided that city life now interested us and accordingly the construction of a toy city was planned. Strange as it was, there seemed at first to be keen interest in banks and jails but when the city was completed on the classroom floor these institutions had been forgotten, the most outstanding now being a hospital, a fire-engine house, and Montebello School with a church, a grocery store, a drug store, a police station, a movie, a busy railroad terminal and several houses to round out a real city. There were also trains, delivery trucks, street cars, a police patrol wagon, fire engines, boats, airplanes, and even a dirigible—the experiences of modern children.

The resulting paintings were again made into a book out of which grew an attractive story of Billy and Virginia at home in a city. The stories supplemented by the pictures tell

how they are helped by the postman, the policeman, the fireman, the storekeeper, and the carpenter, and how the two children in turn help them. Much of the class time was given to study of these helpers in a great city. We went to see a house under construction, talked to the workmen, and found them interested to answer questions asked by the children. During a visit to a fire-engine house we learned interesting things about the duties of the firemen and from a conversation with a park policeman who greeted us on a walk in Clifton Park the children saw something of his service to the community.

Valentine Day lent itself well to our work. The problem of how to send valentines in class without disclosing the identity of the sender was solved through a toy post office built of Patty Hill blocks. Here the little mail clerks sorted class mail according to table numbers and cancelled the stamps and, when the eventful day arrived, mailmen delivered the valentines. This bit of dramatic play required writing to address the mail, arithmetic to buy and sell stamps, and reading to deliver valentines correctly.

How to Keep Safe in a City developed into one of our best and most practical topics. We practiced safety in our walks in the community and in classroom activities. The safety play devised by the pupils themselves completed the study of a city. A small fireman, postman, policeman, carpenter, shoemaker, milkman, baker, storekeeper, and farmer, recited poems and the class sang appropriate songs.

Three scenes were worked out:

Scene 1. *Lost Children*

Two children who were lost but knew their names and addresses taken home by a policeman.

Scene 2. *A Lost Little Boy*

A child who did not know his name and address found by a policeman and taken to a police station until his mother telephoned.

Scene 3. *Traffic at a Busy Corner*

Toy vehicles directed by a policeman.

Every child contributed something to each of these units of study but some contributed a great deal. Both units were closely connected with the tool subjects of the course of study. In fact, much of our reading, writing, arithmetic, and spelling grew out of this work, while science, literature, language, dramatic play, and creative work played no small part. The teacher, however, in reviewing the year's work, feels that both units can be greatly improved upon at another time. It is not only the children who learn through enriched types of teaching.



CORRELATING U. S. HISTORY AND RELIGION

Brother Clarence Saunders, S.M.

Investigators and students of methodology in our state universities and in our public-school system make and publish studies in the teaching of United States history from which we can learn much. But there is one phase of the work which we Catholic teachers must study for ourselves—it is the correlation of the study of United States history with religion.

My purpose in this article is to show that while teaching American history we can find ample opportunity to reinforce the lessons of our religion by brief commentaries on the facts met with in the lesson of the day. To this end, I offer the following outline:

A. Illustrations of Natural Virtues:

1. Columbus—determination and perseverance—reward.
2. Early settlers—the diligence and labor with which they tamed the forest and worked the land.
3. Washington—patriotism and justice; cool-headedness.
4. Patrick Henry, Nathan Hale, Franklin, Adams—patriotism.
5. Anthony Wayne, the Minutemen—courage in face of physical danger.

6. Lincoln — fairness, kindness, and moral courage.
 7. Roosevelt — determination — overcame obstacles of ill health and of opposition to his plans for the glory and improvement of our nation and country.

B. Providence of God:

1. America was discovered in time to be a refuge for the persecuted people of Europe.
 2. The American Revolution occurred at a time when England was engaged in other wars. This gave our country a chance against powerful England. Also, we found a providential friend in France.
 3. Leaders like Washington and Lincoln were at hand in critical times.
 4. Our experiment in popular government has been preserved as a model for other nations.
- N. B. None of the above would be considered miraculous, but all came about by the Will of the Creator, Who makes all things help to bring about the fulfillment of His plans.

C. Vanity of Earthly Glory:

1. Columbus — great discovery; noble efforts; high honor for a few years; jealousy of lesser men; chains and disgrace.
2. Washington — the idol of the people; yet his second term was full of trouble and grief and bitter disappointment.
3. Lincoln — just when he had won the confidence of the whole nation by the happy outcome of the Civil War and by his policy of reconstruction, his life came to an abrupt close.
4. Wilson — achieved great things abroad in the line of improved international relations, but his plans were rejected at home after other nations had subscribed.
5. William H. Harrison gained the coveted presidency, but within a month of his inauguration was called by death.

D. Understanding Divine Providence:

The apparent injustice of the success of the wicked and the failure of the good can be explained by reference to the future life.

E. Danger of Human Passions:

The danger of allowing even one passion to grow unchecked: Benedict Arnold — brave, upright, capable, sociable, patriotic, a good leader — allowed his *pride* to get the better of him. He lost his patriotism; he was despised by his new friends as well as by those who had been his familiars; he lost his honor and his country; he died in contempt, poverty, and obscurity.

F. Missionary Zeal:

1. Columbus — one of the chief motives for his first voyage was the desire to convert the natives of India. He took missionaries along with him. The same holds good for his later voyages.
2. The Spanish padres who converted Mexico, South America, and southwestern United States.
3. The Jesuits and other early missionaries of North America.
4. The Priests, Brothers, Sisters, and lay persons who are even now laboring among the Indians, American Mexicans, Negroes, poor whites in out-of-the-way places; also, the teachers in our Catholic schools.

G. Universal Appeal of Our Religion:

To whites, Indians, Negroes; savages — “heard the Word with joy”; the common people find happiness in it; men of ability in the professions and politics submit their minds, judgment, and life to the Church, even at the cost of great sacrifices.

The above list is intended as merely a sample of the wealth of religion material contained in American history. The wide-awake teacher will find many more items as he prepares his daily lesson.

The manner of developing these points will depend in large measure upon the age of the pupils who are taking the history course. The religious ideas should usually seem to be just thrown in, by the way. But at intervals the relation between points of history and religion may profitably be developed at considerable length.

The Planning and Construction of the Classroom *Julius Wadhams Miller*

(Continued from October)

Artificial Illumination

While classrooms which can be counted as satisfactory from the standpoint of natural lighting, must admit a maximum amount of daylight under extremely unfavorable weather conditions, it is desirable in many instances to provide some artificial lighting for the late afternoon under extreme weather conditions. The recent growth in the wider use of school buildings as community centers and for various parish activities makes careful attention to the artificial illumination of classrooms a necessity. While lighting engineers differ on the character of the lighting units, it is generally agreed that six units of the inclosed or of the indirect type placed well above the line of vision and fitted with lamps to insure at least 8 foot-candles at the desks of pupils provide a satisfactory standard for all ordinary academic rooms. It is a well-established fact that artificial lighting which produces glare is injurious. The lighting of schoolrooms is materially helped by keeping down the amount of blackboard to the absolute necessity of efficient

teaching and by proper painting of the wall and ceiling surfaces.

Ceilings and Walls

A hard plaster applied to metal lathing or directly to the tile or concrete of the overhead floor construction is desirable for classroom ceilings. Metal ceilings are acceptable in old buildings when a very simple low-relief design is used. In many cases acoustic conditions are such that treatment of ceilings is desirable for reducing reverberation. The best ceiling seems to be a smooth, well-finished hard plaster or hydrated-lime plaster.

Opinion varies considerably concerning the best material to be used for schoolroom walls. It is certain that walls plastered with hydrated lime absorb the sound rather than transmit it, and that three-coat lime work is, in many respects, superior to walls of hard gypsum plaster. Advocates of the last-mentioned material highly praise its sanitary and dust-resisting qualities.

If the lighting of a schoolroom is important, the walls and ceiling which form the reflecting and diffusing surfaces for

the equalization of the light, are also of importance. The standards of correct wall coloring in schoolrooms are based primarily upon fatigue which may be experienced by teachers and pupils through overillumination and glare, and by the lack of illumination on unfavorable days. In addition to this hygienic standard, there is an esthetic standard based on the principles of color harmony. There are comparatively few desirable schoolroom colors but there are so many varieties of shades of each color that many combinations can be made which are both hygienically and esthetically satisfactory.

The schoolroom ceiling should be kept light, but never white or chalky. It is never touched by the rays of the sun, except by reflection from a polished surface. Consequently, in the majority of cases it will receive diffused light only. A tint of white, such as cream, which will aid in the downward diffusion of light, is therefore most desirable.

For all-round purposes, a light buff or a dark cream, or even a light gray-green seem to be the desirable colors for schoolroom walls. It is important in selecting wall colors that the reflection coefficient be not less than 30 per cent and should, if possible, approach 50 per cent. The factor of light reflection for the ceilings should not be less than 60 per cent.

For the finish of schoolroom walls and ceilings, a flat paint, either of the eggshell or absolute mat type, will prove the most satisfactory in the long run. Next to this type of paint, the ordinary, old-fashioned lead, or lead and zinc paint, stippled to prevent glare, will give the best hygienic and economical results. A properly applied flat paint made of durable materials should be washable and should give satisfactory service for four or five years or longer. Water-color tints can be obtained in a great variety of pleasing shades and can be applied at less cost than oil paint. On the whole, they are not as desirable, as sanitary, or as economical.

Blackboards

Blackboards are invariably placed on the front and right-hand walls of classrooms. They are often omitted from the rear wall.

There are at least five widely used types of blackboard: first, the natural-slate blackboard; second, the wood-pulp or wood-panel blackboard; third, the asbestos-composition board; fourth, the glass board, and fifth, the steel board. Each of these types has been materially improved in recent years and their advocates point out special advantages. The steel, glass, and other artificial boards may be given any color which the school authorities prefer. There have been strong advocates of the brown and green boards, and some argument has been made for blue boards.

Recent studies have caused the National Council on Schoolhouse Construction to advocate that each classroom in elementary schools provide an average of 39 running feet of blackboards not more than 42 inches in width. The recommended height of the chalk trough above the floor is to be from 24 to 28 inches in the first and second grades, from 26 to 30 inches in the third and fourth grades, from 28 to 32 inches in the fifth and sixth grades, and from 30 to 36 inches in the seventh and eighth grades.

The growing use of visual-education materials, the necessity for supplementary study materials, and the desirability of exhibiting pupils' work have made it essential to include in practically every classroom a bulletin board made of cork or linoleum. This is usually placed on the inside wall of the room near the door and is made from 30 to 40 inches wide and 42 inches high.

Window Shades

The sunlight breaking into a classroom with unrestricted power must be softened and diffused by window shades. A translucent shade which harmonizes with the classroom walls seems to meet most school needs. Adjustable fixtures which complete the service of window shades are now available. These can be had to cover the entire window at one time, can

be raised and lowered to any point, or can be made to cut off either half of the window very readily. They are a vast improvement over the ordinary shade mounted at the top of the window.

Wardrobes

The school smell which was typical of school buildings of a generation ago, was due quite as much to the hanging of wet garments in the classrooms as it was to bad ventilation and insufficient cleaning. A great step forward was taken when the practice was discontinued for both sanitary and educational reasons. It is now an essential of every well-planned school building that special facilities for storing the outer garments of pupils be provided.

In elementary schools at least two methods of storing clothing have been considered acceptable. A ventilated cloakroom 5 feet wide, fitted with two hook strips placed $3\frac{1}{2}$ and 5 feet above the floor and equipped with hooks staggered 18 inches apart, is common practice. Such a cloakroom needs a window equivalent in size to 1 square foot of glass area to every 10 feet of floor area. It is not necessary that the wall dividing the cloakroom from the classroom extend to the ceiling. A 7-foot screen is sometimes used with good effect. This screen may consist of a series of storage cases for classroom supplies and textbooks.

Ventilated wardrobes fitted with specially designed doors that are easy of access and convenient for use have been found an economy in first cost in elementary schools. It is essential that they be provided with positive exhaust ventilation.

Ventilated lockers in corridors are a third means of storing children's clothes and materials in elementary schools. Wardrobes have not been found satisfactory when they open into corridors. The single locker which may be securely locked is the only type of wardrobe storage which safety and good school management will permit.

Where a school building cannot include a special teachers' room, a teacher's wardrobe or case is a necessity in each classroom. It will insure privacy for the teacher's effects.

(To be concluded)



SOME PROBLEMS

Out of 45,000,000 children in this country, according to an editorial in the *New York Times*: "there are 6,000,000 who, because of the ignorance of their parents or in some cases their poverty, are undernourished. It is estimated that a million have defective speech; another million have weak or damaged hearts; half a million are mentally backward; 380,000 have tuberculosis; 360,000 are deaf; 300,000 are crippled; 64,000 are blind; while 750,000 have 'behavior problems' needing expert advice and help, and 200,000 have developed 'conduct difficulties.' Of the total, there are 500,000 who are 'dependent'—without parental support." All of us should be interested in advancing all possible means of alleviating and eliminating all these distresses of the little children; but the "behavior problems" and the "conduct difficulties" emphasize the need of spiritual advice and education as even more necessary than the best physical care. It would be interesting to know how many of the 45,000,000 children pass their days without any spiritual outlook or without any religious instruction.—Rev. T. F. Burke, C.S.P., in *The Missionary*.



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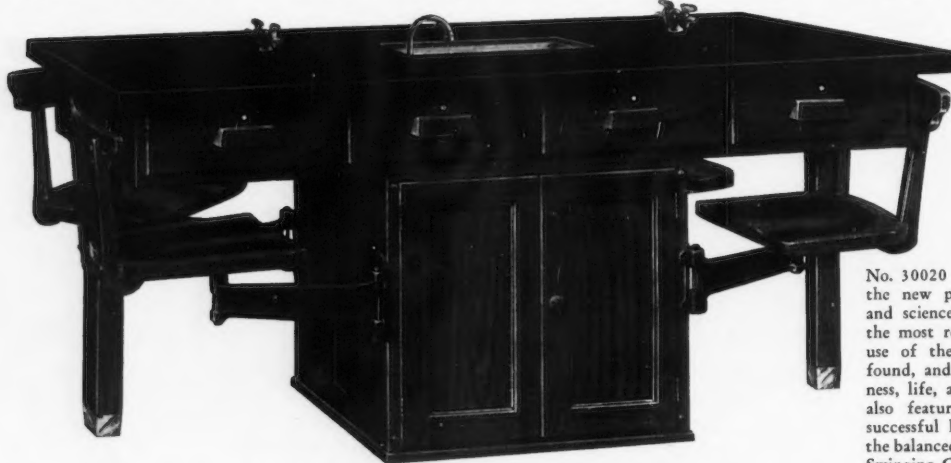
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New Books of Value to Teachers

Correlation of Art and the Mass

Supplement to *Practical Drawing, Correlated Art Edition* by Rev. Joseph Reiner, S.J., Dean, College of Arts and Sciences, Loyola University, Chicago, and Sisters of Chicago Archdiocese under direction of Eunice F. Foster. Paper, 60 cents. Practical Drawing Co., Dallas, Texas, and Chicago, Ill.

This is a book of lesson plans for teachers based on *Practical Drawing, Correlated Art Edition*, published by the Practical Drawing Company, a copy of which is supposed to be in the hands of each pupil. *Correlation of Art and the Mass* suggests many projects based upon the liturgy, upon various passages of Scripture, upon historical symbols, upon parts of the altar, the vestments, etc., and upon stories—all related to the Great Sacrifice of the New Law.

These projects supply excellent material for figure and mass drawing and painting, cut-out work, plastic modeling, soap sculpture, lettering, designing, etc. Careful directions are given for each project with references to the lessons in *Practical Drawing, Correlated Art Edition*, upon which the technique is based.—E. W. R.

Liturgical Law

By Rev. P. Charles Augustine, O.S.B., D.D. Cloth, 467 pages. Price, \$4.50. B. Herder Book Co., St. Louis, Mo.

The author of *Liturgical Law* has made a very distinct contribution to the so-called "liturgical movement," a term which he says "may not be the 'most desirable' one." However, during the present revival of the liturgical sense, it is important that its proponents do not forget that liturgy is governed by strict rules. Such a book as this will tend to impress the fact.

The author has divided his matter into five main sections

or "titles," dealing with, Sacred Things and Seasons, the Divine Office, the Holy Eucharist, Religious Worship, Ritual Worship. Under each title he explains the matter and gives the more important regulatory canons and decrees governing it. His explanations go very little or not at all into symbolical meanings, but confine themselves to the practical and historical.

This book should appeal to all who are really interested in the liturgical movement, and as a handbook and a handy reference it should be of great aid to priests.—A. C.

In the Court of the King

A Christmas play in three scenes by Sister M. Edwin, College of the Holy Names, Oakland, Calif. Published by the author.

This is a vivid presentation of the revelation of the coming of our Lord to the Shepherds and the Wise Men. The scene in Herod's court and the conversation of the Magi after their visit to the Infant Savior are especially well done. The staging is not difficult.—E. W. R.

A Survey of National Trends in Biology

By Edward J. Menge, Ph.D., Sc.D. 158 pp. \$2. Bruce Publishing Company, Milwaukee.

Anyone interested in the progress of biology will welcome this book, written by a man eminent in the field and author of several widely known biological texts. The discussion is modern and non-technical throughout, yet distinctly scientific. Valuable contributions to biology by modern scientists are presented against their national backgrounds. The biological researches of twenty foremost American scientists, those of the greatest living biologists in all the universities of the world, and the author's own contributions have all been combined to form this book. Present-day biological thought, provocative theories, and outstanding works are described in simple language. A comprehensive bibliography of all related subjects published during the past twenty years adds much to the research value of this survey.

Personal News of Catholic Educators

☞ **REV. SAMUEL H. HORINE, S.J.**, has been appointed to succeed **Rev. Mathew Gerding, S.J.**, as Provincial of the Missouri Province of the Society of Jesus. Father Horine, who had been assistant provincial since 1928, was formerly dean of Campion College, and dean of the arts college of St. Louis University.

☞ **SISTER ANTONIA MCHUGH**, president of the College of St. Catherine, St. Paul, Minn., has been awarded the distinguished papal decoration, "Pro Ecclesia et Pontifice," in recognition of her leadership in Catholic education among the sisterhoods of the United States and among the young women of the northwest.

☞ **DR. GEORGE F. DONOVAN** has been appointed as president of Webster College at Webster Groves, Mo. Dr. Donovan is the fourth man to become president of a Catholic college for women in this country. He is fully qualified for the position, has excellent scholastic attainments, and is fully in sympathy with the ideals and aims of the college.

☞ **REV. MICHAEL JOSEPH O'NEIL, S.S.J.**, of New Orleans, has recently been appointed rector of the Epiphany Apostolic College at New Windsor, N. Y., succeeding Very Rev. Henry F. Kane. Father O'Neil is a graduate of Our Lady of Angels Seminary of Niagara University, St. Joseph's Seminary, and St. Mary's University, Baltimore.

☞ **BROTHER ANTHONY AND BROTHER DAMIEN**, of the Christian Brothers School, Sacramento, California, with Brother V. Leo, of St. Mary's College, and Brother Zenonian, of Sacred Heart College, San Francisco, commemorated the golden jubilee of their entrance into the Brothers of the Christian Schools on October 12 at St. Mary's College, Moraga Valley, California. Bishop Armstrong, of Sacramento, pontificated at the Jubilee Mass and the occasional sermon was preached by Archbishop Hanna, of San Francisco. Many monsignori, priests, religious, and lay people of both dioceses came to do honor to the jubilarians.

☞ **FATHER HILARY J. DOSWALD**, of Chicago, Ill., has been elected prior general of the Carmelite Fathers, following the convention of the Order in Rome. Prior Doswald was president of St. Cyril College and of Mount Carmel High School for twelve years.

☞ **REV. VICTOR GELHAUS, O.S.B., A.M.**, of St. Benedict's College, Atchison, Kans., has entered the University of Munich in Bavaria, in preparation for receiving a Ph.D. degree in history.

☞ **SISTER MARY WENDELINA**, superioress of the Milwaukee motherhouse of the Sisters of the Sorrowful Mother, has been chosen as Superior General of the Order, to succeed Venerable Mother General Mary Johanna. Sister Wendelina was made superior of the Milwaukee motherhouse in 1927, and previously had been head of St. Mary's Hospital, Oshkosh, Wis.

☞ **BROTHER CLEMENT GARVEY**, of St. Francis College, Brooklyn, N. Y., died on October 20, at the College, after an illness of several months. He was 65 years old. Brother Clement was educated at Mungret College, Mount Mallory, Ireland, and was appointed to St. Francis College shortly after his arrival in the United States.

☞ **SISTER MARY IGNATIA**, mother of four priests, died at Springfield, Mo., in October. Sister Ignatia was born in Ireland and came to the United States four years after her marriage in 1878. She joined the Visitation order in December, 1910, eight years after the death of her husband.

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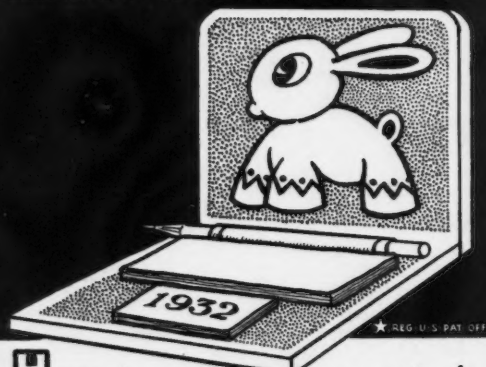


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The Victor Animatograph Corporation, Davenport, Iowa, announces a new G. E. Mazda Projection Lamp of 300 watts, which does not require any form of lamp resistance for all Model 3 and 5 Victor Projectors and Animatophones. The lamp may be obtained for voltages of 105, 110, and 115. It is of the regular 16 mm. T-10 size and equipped with bayonet prefocused base.

According to initial tests, this new 100-watt lamp may closely approach in intensity of illumination some of the highly efficient low-voltage lamps which require rheostats or transformers. Tests to date, however, show that it is not quite equal to the 165-watt 30-volt lamp or the 375-watt 75-volt lamp with the Victor variable resistance rheostat.

A NEW INKWELL

The Sengbusch Self-Closing Inkstand Company, of Milwaukee, Wis., has just announced the new No. 49 one-piece school inkwell made of hard, vulcanized rubber and brass. There is no detachable glass bottle. The metal hinged top opens all the way back, as shown in the illustration, which makes it impossible for pupils to flop it back and forth, thus breaking the hinges. The substitution of hard vulcanized rubber and brass for composition—neither of the former materials affected by the acid in the ink—permits the use of better ink, which would deteriorate in the wells made of composition. The No. 49 is easily installed without the aid of any tools. It is made in several sizes. When closed, the inkwell is practically airtight. It will hold a large quantity of ink and can be easily filled and cleaned.

